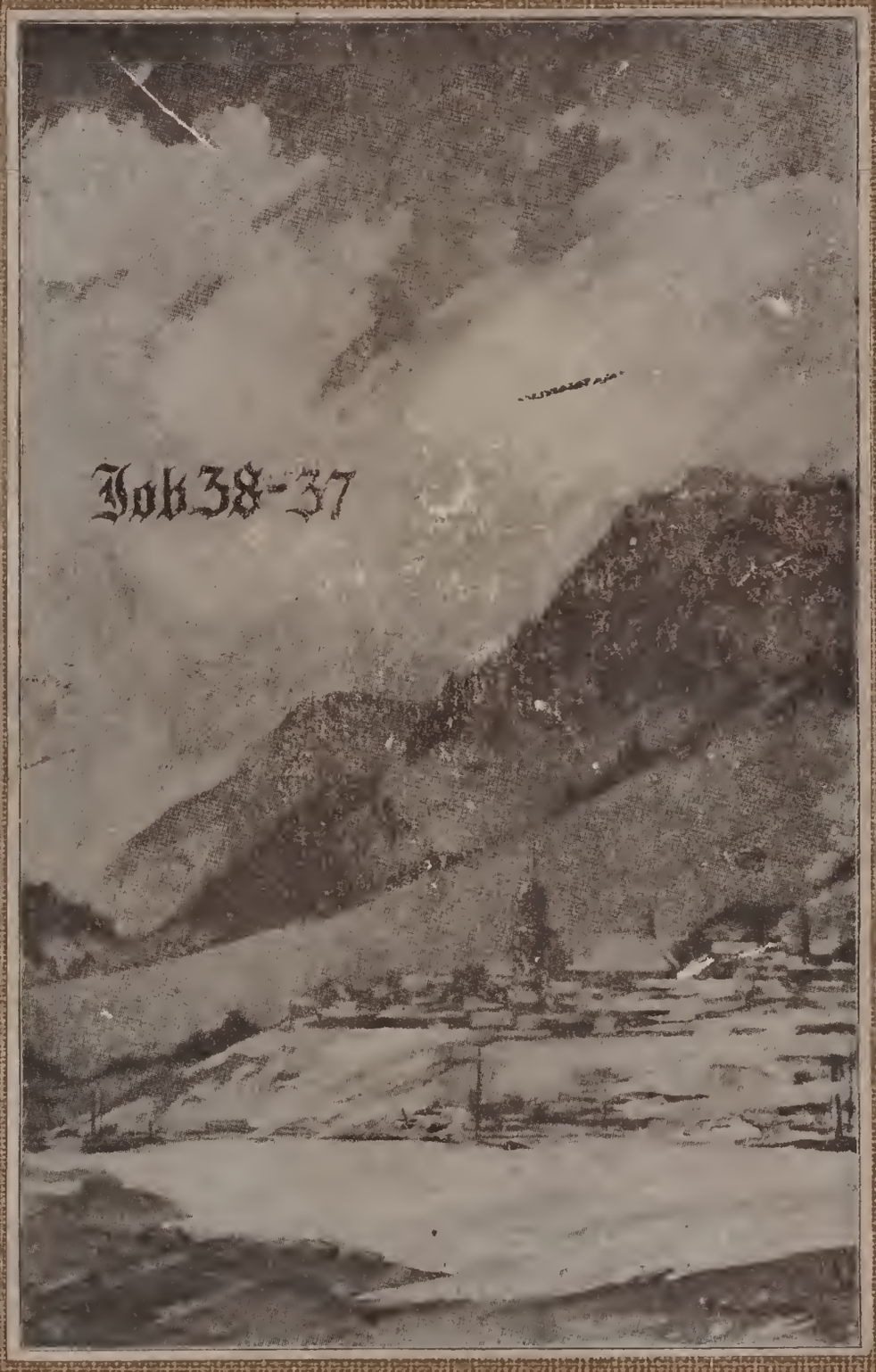
The BOTTLES of HEAVEN

FACT IN FIGURE



RIDGE REVILO



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The Bottles of Heaven

Job 38, 37

By

Ridge Revilo



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Gratefully

TO

THE LOVE OF A FATHER AND A MOTHER,

TO

THE FAITH OF A SISTER,

TO

THE FORTITUDE OF A WIFE,

TO

THE FELLOWSHIP OF THE OMNIPRESENT TEACHER.



The author prefers to travel *incognito*, thus relieving himself of being conspicuous, at the same time permitting this book to sell on its own merit.

The name of the author would add nothing to the value of the book. The absence of the name will take nothing from its worth.

A rose by any other name *should* smell as sweet, and *would* were it not for the prejudice of nasal nerves.

RIDGE REVILO,

Nom de plume.



The Reason

As the reason for these pages we quote the words of Major-General O. O. Howard, of the United States Army. He says:

"One of the ablest clergyman that I ever heard preach, the Rev. Dr. J. W. French, years ago the chaplain and professor of ethics at the Military Academy, had a great power of condensing his thoughts.

"His English was good, pure, expressive, simple enough; but, as might be expected, preaching to army officers who were absorbed the entire week in scientific study and instruction, and to cadets who were laboring with academic and tactical tasks, Dr. French failed to command their attention, even in his best efforts.

"One Sunday morning an officer of high rank and a great student of everything pertaining to the army, especially to arms and ammunition, said to me as he emerged from the chapel: 'Somehow Dr. French's words go into one ear and out the other and I cannot seize and hold his thoughts.' As I was intimate with Dr. French, my pastor, I ventured to tell him this remark, and he said: 'What can I do? I prepare my sermons with great care and deliver them as well as I can.' I said: 'Doctor, try an experiment. You have a great store of knowledge—a larger one than any man of my acquaintance, for you have read everything and your memory is exceedingly retentive. Begin your next discourse by an interesting incident or story like those you so frequently tell to your friends in private. You can get one that will be directly pertinent to the subject in hand.'

"The next Sabbath the doctor did as I suggested and the result was what I expected—young men, accustomed to drop to sleep as soon as the sermon set in, were kept awake, and the whole congregation was absorbed in interest and listened to that sermon from beginning to end.

"The scientific officer, as he left the chapel that day, again spoke to me and said: 'Dr. French was wonderfully interesting today, and I enjoyed his sermon more than ever before.'

"The plain truth was that that sermon was not a whit better than any other one which Dr. French had delivered, but he succeeded in riveting the attention of his hearers by an apt story. All that I have written with regard to the preaching of the gospel is from a layman's standpoint."

This expression of Major-General Howard, coming from a man whose Christian habit it is to attend statedly upon the church service expresses not exaggeratedly the experience of a multitude of preachers and of congregations. If such a man as Dr. French, with such ability and such an audience, comparatively failed for the lack of this one thing, and noticeably succeeded when this one thing was given attention to, how much more can be expected in the ministry of other preachers if they give attention in their sermons to the art of illustration!

Suggestion

The author suggests that you take one minute when a BOTTLE is used and check (✓) up the illustration itself; also check it up in the *word* index, also in the Scripture index. Thus you will save the time of referring to that illustration for use.

For instance, in Bottle No. 2, should the illustration be used in connection with John 10. 10, check up that particular quotation.

Turn to the WORD index and check up Abundances No. 2; Water No. 2; Famine No. 2; Fountain No. 2; Overflowing No. 2;

Turn to SCRIPTURE index and check up John 10. 10, No. 2; Gal. 5. 22, No. 2; Psa. 23. 5, No. 2; Titus 3. 6, No. 2; Psa. 65. 9, No. 2.

Thus you will avoid any rereference except it is fully purposed, and much time will be saved.

In the quotation of Scripture, the American Revised Version is uniformly followed.

A method that might be called "*Suggestive Quotation*," based on the original languages, is followed in many instances, as in Acts 24. 16. "I work myself up to have a conscience."

The author has, for your benefit, spent considerable time in selecting texts that in themselves are calculated to preach half a sermon.

He has been very careful in setting certain Scriptures with certain illustrations.

For this reason, when you look at an illustration and at Scriptures quoted in connection with it and think there is a misfit, look a little longer and a little *closer*, you will see what the author saw after he had taken time to see.

POEM BOTTLES, 25, 50, 75—100—125—150—175—200—225—250—275—300—325—350—375—400—425—450—475—500.

Your special attention is called to the two *indexes* at the back of the volume, one for the Scripture references and the other for all of the "all-cap" words.

Bottle 1

Professor Tyndall in one of his works on sound tells us a remarkable fact as to the power of light over sound, or how light deadens NOISE.

He tells of a cataract, coming under his immediate observation, that could be heard a distance of six miles in the nighttime.

But the Falls could only be heard four and one half miles on a cloudy day.

Let the clouds disappear and the sunlight be undimmed, and the same cataract can only be heard three miles away. There is a practical demonstration in this fact that natural light deadens noise.

Wonderfully beautiful and encouraging, but just as true is our observation that spiritual light deadens noise. This we see often and wonderfully demonstrated.

What a change is noted in the rude, rough, giddy life when once the sun of righteousness shines in on such a life! The GLADSOMENESS, the joy is still there, but the giddiness, the rudeness, the coarseness is gone. The LIGHT has killed out the noise. The TONGUE, untamable by man, is tamed of God.

Wouldst thou be freed of every shade of coarseness or of giddiness?—Let in the light, for in proportion as the light comes in, the noise that mars the life must leave.

Bottle 2

It is but a few years since there was in Pennsylvania a great drought and then was illustrated the importance of ABUNDANCES, and the difference between a shortage and a bounteous supply. The city of Altoona with its reservoir supply of WATER was soon compelled to curtail its use of water, and after a while the people of the city were not permitted to use the water except for certain specified purposes, and then only for certain hours indicated.

Altoona was having a water FAMINE because the little mountain stream that fed and filled its reservoir dried up or was greatly diminished.

But in another large city, in the same state and in the same drought district, there was the sound of abundance of water.

In the center of that city was a FOUNTAIN that gushed up out of the earth, and all through the drought it was not apparent that it was in the least affected. OVERFLOWING its fountain basin as before, it gurgled on out to gladden man and beast as it furnished them of its abundance.

How like two lives are these two cities! The time of drought; the trial time—the testing time—how parched the lips—how the life lacks vitality—how the spittle thickens—how much of comfort is cancelled! There is life but it is sickly and unsatisfying. How different another life that lives in God's abundance—that laves its face and bathes its body and drinks large draughts from his water fountain and is rejuvenated, made young in God's abundance! Which of these lives is thine today? Which shall be thine in days and years to come?

Bottle 1

Matt. 5. 14.—Ye are the light of the world.

Prov. 10. 31.—The froward tongue shall be cut out.

Gal. 5. 22.—The fruit of the Spirit is gentleness. (Life-refinement.)

Jas. 3. 8.—The tongue can no man tame.

1 Kings 7. 22.—Upon the top of the pillars, lilywork.

Bottle 2

John 10. 10.—And that they might have it abundantly.

Gal. 5. 22.—The fruit of the Spirit is.

Psa. 23. 5.—My cup runneth over.

Titus 3. 6.—Which he shed on us abundantly.

Psa. 65. 9.—The river of God is full of water.

Bottle 3

Several miles above Milton, Pa., when the ice was breaking up, a farmer got into one of his boats, purposing to pull it out of the river.

A floating mass of ice struck it, breaking it loose from the mooring and carrying it with him out into the current. A neighbor, seeing the danger, mounted a horse and with all possible SPEED rode down to Milton.

The people of the town gathered all the ropes they could secure; they went out on the bridge and suspended a line of dangling ropes from the bridge across the river. They could not tell at just what point the boat, with the farmer, would pass under, so they put a rope down every two or three feet all the way across.

Soon the farmer was seen standing in the boat, which was half full of water, drifting down the rapid current. When he saw the ropes dangling within reach he laid hold of the nearest one and was drawn up and SAVED.

One rope might not have answered the purpose—could not have answered the purpose unless it had hanged in reach of the man. This row of ropes across the river made almost certain the RESCUE of this life.

The PASTOR hangs the rope of salvation from the pulpit and here and there as he may have opportunity, and sometimes a soul DRIFTING in the currents of sin is rescued by the pastor's ROPE.

But how many more chances would the drifting sinner have if business men would hang out ropes; and young men and women hang out ropes; and mothers and wives would hang out ropes?

This is the secret of a soul-saving church.

Bottle 4

The old promise to the church is constantly being fulfilled: "No weapon that is formed against thee shall prosper."

It is said that the house in which VOLTAIRE once lived in Geneva is now used as a depot for Bibles.

On the spot, in Peoria, Ill., where Infidel INGERSOLL prepared some of his calumnies against the church and his caricatures of the Scriptures—on that spot now stands a building of the Young Men's Christian Association. Many instances like these come to us from time to time. In demonstration of God's faithful performance of his PROMISE. Could we know every instance they might fill volumes and would doubtless multiply themselves in hundreds.

Bottle 5

If you have read that little classic, Uncle John Vassar, you will remember how, in his later days, the old man was racked with most excruciating PAIN. Sleep departed from his eyes and he could not rest. And in awful agony he would drag the night through, but often during its long hours he was heard to say, "My God, how much BETTER this than SIN."

Bottle 3

Dan. 12. 3.—They that turn many to righteousness shall shine.

Prov. 11. 30.—He that is wise winneth souls.

Acts 2. 1.—All with one accord in one place.

Bottle 4

Dan. 12. 3.—They that turn many to righteousness shall shine.

Matt. 16. 18.—The gates of hell shall not prevail against it.

Isa. 54. 17.—No weapon formed against thee shall prosper.

Bottle 5

Rom. 6. 23.—The wages of sin is death; the gift of God is eternal life.

Prov. 11. 30.—He that is wise winneth souls.

Matt. 8. 12.—The weeping and gnashing of teeth.

Rev. 14. 11.—The smoke of their torment forever and ever.

Rev. 22. 14.—Right to enter in through the gates. So shall we ever be with the Lord.

Bottle 6

An old Scotchman was forging anchor chains in a New England village. His rule was "Seven links a day and each link THE ANCHOR of a thousand souls."

By and by a new process used by others was proposed to this sturdy Highlander—"ten links a day and safe."

Others might—not he. "Seven links a day, and strong" was safe—so he gave a day at the FORGE for ten.

The Scotchman "slippet awa" and was forgotten, but the Scotchman lived in his anvil chains on through the years.

A great ship is plowing its way across the deep and a great storm, with its relentless waves, is upon it—sharp and clear comes the command, "Cast out the first anchor." Over the sides it goes with its great anchor chain following it—the anchor holds, the chain grows taut—and then, under the weight of an oncoming billow, it snaps like a thread.

"Cast out the second anchor," is the Captain's call. The command is obeyed, and down into the mad sea the anchor chain rushes like a great serpent, while the vessel rocks and shivers—the second anchor holds—but for one moment only. The chain stiffens like a rod of steel and like tow touched by fire it parts in twain and the great ship is adrift again.

"Cast out the reserve ANCHOR," the commander calls again, and the third great chain glides into the seething waters—will it stand the strain of the stormy sea, for anxious lives are welded in the links of this last chain? It stands the strain, it holds—the maddened waves are powerless to break one link and the twelve hundred SOULS on board are SAVED from the sea and until the sea lets go its strength the anchor holds and is drawn on board for another STORM.

It is the chain of the sturdy old Scot. "Seven links a day and each link the anchor of a thousand souls."

Thy life work is an anchor chain—skimp not its links, lest some one trust them and sink in sin.

Let abundance of labor be your motto; not too many links, nor too many chains, but each forged to stand the strain of the storms on the ocean of SIN. So shalt thou both SAVE thyself and others after thee.

Bottle 7

On a street corner in Kansas City stood a POOR, ragged ALIEN, selling fruit day after day; at night he was found in the city library poring over scientific studies.

For two years he continued this practice, until he attracted the attention of Mr. J. M. Greenwood, who questioned the man and found him to be remarkably thorough and a well-informed student. He ENCOURAGED the fruit vender in his work—gave him some personal ASSISTANCE and about three years ago secured for him a position as teacher of science in a prominent Western university. This poor alien had not been unmindful of his opportunities and is an illustration of the possibility of preparation, whether the PREPARATION be temporal or spiritual.

Bottle 6

1 Cor. 15. 58.—Always abounding in the work of the Lord.

Heb. 6. 19.—An anchor of the soul—sure.

Jer. 6. 16.—Ask for the old paths.

Acts 24. 16.—I work myself up to have a conscience.

Rom. 14. 7.—None of us liveth to himself.

2 Cor. 4. 2.—Renounced the hidden things of dishonesty.

Bottle 7

Eph. 5. 16.—Buying up the opportunity.

2 Kings 3. 11.—Elisha, which poured water on the hands of Elijah.

2 Sam. 9. 12.—Mephibosheth eateth as one of the king's sons.

Bottle 8

In the stirring story of the Scotch covenanters a thrilling incident is told as to the execution of Captain John Paton.

After Paton was apprehended he was taken to Edinburgh for trial and execution—on the way to Edinburgh he met an old comrade in arms who had fought with him under Gustavus Adolphus.

His comrade was surprised and grieved to see him bound. "I will write to the King and get a pardon for you," he said. But Paton replied, "Ah, you won't get one for me." "Well," answered his friend, "if I do not, I will never draw a sword for his majesty again."

So he made INTERCESSION for the covenanter captain and the pardon was granted. It arrived in Edinburgh in time, but was held back by the lords of the congregation until Paton went to the scaffold.

We brand this as a most heinous crime and we do well so to do, but what better is the man or woman who receives the DIVINE message of peace and pardon and refuses to pass on that message of PARDON to those who may be delivered thereby from the penalty of their sin?

How should we make haste to accept for ourselves this pardon and to pass the pardon of another on to him with HASTE?

Bottle 9

John Bunyan, in his Pilgrim's Progress, most perfectly pictures the inconstant soul in Pliable, who, with Obstinate, came out to persuade Pilgrim to give up his journey and turn back to the "City of Destruction," but when Pilgrim refused to return and spake feelingly of the prospect, PLIABLE was minded to go along with him, and so turned away from Obstinate for the journey with Pilgrim.

Having reached the "Slough of Despond" Pliable at once demonstrates his INCONSTANT spirit and with an effort gets himself out of the mire on the side next the City of Destruction and is not again seen by Pilgrim.

A careful study of this parable and of life shows conclusively that the parable is a true picture of a multitude who, like those in Jesus's time, were ENTHUSIASTIC for a season, and then went back and walked no more with him. Guard thy constancy as thou wouldst guard thy life.

Bottle 10

At Vendome, France, Napoleon erected a great MONUMENT to himself in the form of a statue.

The monument was made from twelve hundred captured cannon and was supposed to speak forth of the valor and victory of this great leader.

Though there be some who prefer such monuments, there are better monuments, that speak of greater victory and greater valor and of better manhood.

Bottle 8

Luke 19. 5.—Zacchaeus, make haste and come down.

Mark 16. 15.—Go ye into all the world.

Ezek. 33. 6.—His blood will I require at the watchman's hand.

Bottle 9

Ruth 1. 14.—And Orpah kissed her mother-in-law.

Matt. 26. 72.—He denied with an oath—I do not know.

Heb. 10. 39.—Who draw back unto perdition.

John 6. 66.—Upon this, many of his disciples went back.

Bottle 10

3 John 1. 9.—Diotrephes, who loved the preëminence.

Prov. 16. 32.—He that ruleth his own spirit is greater.

1 Cor. 9. 25.—To obtain a corruptible crown.

2 Cor. 5. 9.—We are ambitious to be well pleasing unto him.

1 Cor. 15. 58.—Always abounding in the work of the Lord.

Bottle 11

A New York pastor on a voyage across the Atlantic tells of his experience for sixty-five hours in one of the winter ocean CYCLONES of great violence.

On Sunday morning in the gale's fiercest moment he looked out across the waves and saw a little seabird quietly settle down upon the wave which threatened to overwhelm the ship.

The bird folded its wings in perfect security, and as he watched it he received his sermon for the day, as he listened to the unuttered question, "Are ye not of more value than many SPARROWS?"

Fearful, storm-tossed travelers upon the ocean of life, can we not all believe that the eyes that neither slumber nor sleep are watching over us and underneath are the everlasting arms.

Can we not all believe that he who made the bird to be SAFE upon the ocean billow can so fence our life as that we shall not be drawn under and engulfed in the trough of the waves? Let us put away our ANXIETY.

Bottle 12

A station agent at Bloomington, N. J., saw a man walking on the tracks of the Lehigh Valley Railroad.

The man carried on his back a huge package, apparently containing household utensils, as well as clothing.

He seemed tired, though he trudged sturdily on. Apparently he had not acquired the tramp skill of walking the ties, and his journey was telling on his physical power more than might have been the case with many another.

As he passed the station the agent stopped him and ordered him off the track, threatening him with arrest.

The man, who was a Hungarian, protested in his way and produced a railroad ticket good from Jersey City to Scranton, Pa.

The agent looked at him in amazement, and asked him why he was walking when he might ride. The Hungarian replied that he thought the ticket gave him only the privilege of walking over the road.

His right was explained to him, and the tired man delightedly boarded the first train that stopped.

There are not a few Christians who are as slow to UNDERSTAND and avail themselves of their PRIVILEGE. They walk and carry their BURDEN oftentimes, instead of giving up themselves and their loads to the One who has made provision for both.

They smile at this Hungarian immigrant, but scarcely is he out of sight and out of mind, before they are following his footsteps, as tired and burdened as himself.

Bottle 13

2 Tim. 2. 15.—A workman that needeth not to be ashamed.

Acts 24. 16.—I work myself up to have a conscience.

2 Cor. 5. 9.—We are ambitious to be well pleasing unto him.

Bottle 14

Phil. 3. 13.—Forgetting those things that are behind.

2 Cor. 4. 2.—Renounced the hidden things of dishonesty.

2 Cor. 7. 11.—Ye sorrowed after a godly sort.

Psa. 95. 6.—Let us kneel before Jehovah, our Maker.

Bottle 15

A Scotch minister tells this story of a poor Scotch woman who went to her pastor, in her extremity, and told him of her POVERTY. He kindly asked her if she had no friend or member of her family who could support or help her, and she answered that she had a son, a bonny lad, but he was in India, in the service of the government.

"But does he not write to you?" "Oh, yes, he often writes me, and sends the kindest letters, and such pretty pictures in them. But I am too proud to tell him how poor I am, and, of course, I have not expected him to send me money."

"Would you mind showing me some of the pictures?" said the minister, and so Janet went to her Bible and brought out from between the leaves a great number of Bank of England notes laid away with the greatest care.

"These," she said, "are the pictures." The minister smiled and said, "Janet, you are RICHER than I am. These are BANK notes. You have a FORTUNE in your Bible without knowing it."

There are many Janets, and they are not all in Scotland.

Bottle 16

From Singapore, Malaga, comes the description of a "praying-mantis." Davies Moore, M.A., writes: "And things are not what they seem." So gasped a doomed fly, as with lightning stroke two poniards pierced him through and through, he found himself lifted into the voracious mouth of a large mantis.

Only for that fly the mantis would have lain unnoticed upon the leaf-strewn path. His MASK was perfection. Resting there on the wayside he was a flawless imitation of a brown, withered leaf of the length of a man's forefinger; beyond protruded the blackened stem, nothing less than those poniard-pointed arms that transfixed the fly; the sharpest eye could have made of it nothing more than a piece of dead foliage.

These mantes are the best picture of the HYPOCRITE to be had in nature.

A green mantis awaiting VICTIMS seems to assume the human attitude of deepest PIETY. The fatal weapons are bent out of sight and his arms are lifted toward heaven in the fashion of a supplicating saint.

Bottle 17

In the region of Saint Johns, New Brunswick, is a river which flows with tremendous force into the sea, but here the TIDE rises very high, and so OVERCOMES the river as to send its salt waters of death as far as eighty-four miles inland. Because of this MIXING of waters, the fresh water cannot be utilized.

What a parallel of such a picture is found in real life; how many lives are every now and again flooded and mixed with the rising tides of sin, and at such times are not usable. Let such an one remember that God can lift up the life or lessen the tide.

Bottle 15

Exod. 4. 2.—What is that in thy hand?

Psa. 23. 5.—My cup runneth over.

Psa. 65. 9.—The river of God is full of water.

Jer. 31. 14.—My people shall be satisfied.

1 Cor. 13. 12.—Now we see through a glass darkly.

Eph. 3. 20.—Abundantly above that we ask.

Bottle 16

Gen. 4. 8.—And Cain talked with Abel, his brother.

2 Cor. 11. 14.—Satan as an angel of light.

Josh. 9. 4.—They did work wilily.

Judg. 16. 21.—He did grind in the prison house.

Matt. 24. 24.—Deceive if possible the elect.

1 Cor. 10. 12.—Let him that standeth take heed.

Bottle 17

Rom. 6. 14.—Sin shall not have dominion.

Jer. 17. 9.—The heart of man is desperately sick.

Eph. 6. 12.—We fight against principalities and powers.

Bottle 18

A curious bit of history is related about that wonderful violinist, Paganini. One night, in Paris, where he was to play before a great crowd, as he was tuning his VIOLIN, he broke one of the strings—there was tremendous disappointment over the vast audience.

PAGANINI paid no attention to it, but worked with his thumb again for a while until he broke a second string—then the people began to hiss him slightly. But he went on, and by and by broke a third string—this time they were uproarious against him.

Quietly stepping to the front he said: "Ladies and gentlemen: One string and Paganini,"—and he began to bring such wonderful music out of that one string that the audience strained their necks that they might catch it all—he sat down with the whole house applauding because he had brought so much out of so LITTLE.

"One string and Paganini"—a SURRENDERED soul and God Almighty—Are you willing, are you ready? Because, thank God, the very BEST is going to be made of your LIFE when you surrender to the Lord Jesus Christ.

Bottle 19

On the English sea coast there is a certain fountain which lies within the tide line. Twice each day the TIDE spreads over it, and the pure, sweet waters are defiled and spoiled by the bitter waves. But the tide goes down and the FOUNTAIN washes itself clear from its defilement.

This is the emblem of a LIFE that is in daily contact with the WORLD and its defilement—again and again it is touched by the evil one, but I bring you the cure today—let Christ lift thy life above the tide of SINS.

One might become a Christian, that is, just simply be saved, and not have much of a POSITIVE INFLUENCE over the world about him, but by taking advantage of our privileges we shall have the greatest possible power for good over all with whom we come in contact.

Keep thy life clean and thou wilt be for a fountain unto others.

Bottle 20

Among the legends of the TALMUD the story is told that when FALLEN man was driven out of the GARDEN of Eden to till the ground, he asked the angel who kept the gate: "What shall I bring back to God when I return?" The angel replied: "Bring Him back the FACE he gave you in the garden, and I will let you in."

This is but a legend, and yet it lifts up the one great condition and puts it as a frontlet before our eyes—"The face he gave you in the garden." Do not seek to avoid this fact, for nothing of sin shall ever enter the GATES of pearl.

Is thy face being TRANSFIGURED—take heed; do not procrastinate.

Bottle 18

John 6. 11.—And Jesus took the loaves.

Jer. 17. 9.—The heart of man is desperately sick.

Col. 1. 18.—In all things he might have the preëminence.

John 11. 39.—By this time he stinketh.

Bottle 19

1 Cor. 15. 10.—I am what I am.

2 Cor. 6. 17.—Be ye separate, saith the Lord.

John 17. 15.—That thou shouldst keep them from the evil.

James 1. 27.—Unspotted from the world.

1 Cor. 3. 15.—Saved, yet so as by fire.

Bottle 20

Gen. 3. 23.—Forth from the garden of Eden.

Psa. 17. 15.—I shall be satisfied with thy likeness.

Isa. 1. 18.—Though your sins be as scarlet.

Luke 15. 18.—Father, I have sinned.

2 Cor. 3. 18.—Changed into the same image.

Bottle 21

A gentleman standing by Niagara saw an EAGLE light upon a frozen lamb, encased in a floating piece of ice. The eagle stood upon that dead carcass and feasted upon it as it was DRIFTING on towards the Rapids. Every now and again the eagle would proudly lift his head into the air and look around him as if to say, I am drifting on toward danger—but I know what I am doing—before it is too late I will fly away and make good my escape.

When he neared the Falls he stooped and spread his powerful wings—and leaped for his flight—but alas! alas! while he was feasting on that dead carcass his feet had frozen in the fleece. He leaped and shrieked and beat upon the ice with his wings until the ice-frozen lamb and the eagle went over the falls and down into the cold and darkness. This is a true picture of every PROCRASTINATING soul that is feasting upon the carcasses of sin.

Many a young man intends, after a little more indulgence, to turn from his sins and be saved—but, alas! when he would turn and loosen himself he finds himself FETTERED by sinful HABITS, his affections have been poisoned by sin—his life has frozen to the decaying mass of rottenness upon which he had been feasting, and whether he be eagle-born or Vulture, over the falls he must go.

Bottle 22

Sermon THOUGHT for Gal. 5. 22, 23.
LOVE—The LIFE—reach.
JOY—the Life-refreshment.
PEACE—the Life-rest.
LONGSUFFERING—the Life-reprieve.
GENTLENESS—the Life-refinement.
GOODNESS—the Life-reënforcement.
FAITH—the Life-resource.
MEEKNESS—the Life-relinquishment.
TEMPERANCE—the Life-restraint.

Bottle 23

The great naturalist AUDUBON thus describes his religious experience, and how communion strengthened and blessed him: "During my deepest TROUBLES I frequently would wrest myself from the persons around me and retire to some secluded part of our noble forest—and many a time, at the sound of the Wood-thrushes' melodies, have I fallen upon my knees and there PRAYED earnestly to our God.

"This never failed to bring me the most valuable of THOUGHTS, and always COMFORT—and strange as it may seem to you, it was often necessary for me to exert my will and compel myself to return to my fellow-beings."

This experience of great Audubon is not uncommon. It is the STRANGE thing that happens when a soul waits on its God.

Bottle 21

Num. 14. 25-40.—Tomorrow turn you and get you into the wilderness.

Judg. 16. 21.—He did grind in the prison-house.

2 Cor. 6. 2.—Today is the day of salvation.

Acts 24. 25.—Felix trembled and said, "Go thy way for this time."

Bottle 22

Gal. 5. 22.—The fruit of the Spirit is.

John 10. 10.—That they might have it abundantly.

Psa. 23. 5.—My cup runneth over.

Tit. 3. 6.—Which he shed on us abundantly.

Bottle 23

Isa. 40. 31.—They that wait upon the Lord, pass on their strength.

Matt. 11. 28.—I will give you rest.

Matt. 6. 6.—And when thou hast shut the door.

Psa. 19. 1.—The heavens declare the glory of God.

Psa. 37. 5.—Roll thy way upon Jehovah.

Psa. 139. 17.—How precious are thy thoughts unto me.

Bottle 24

The color of SCARLET is used for SIN, not to denote its heinousness, but to emphasize it as indelible.

You may immerse a cloth in any color except scarlet or crimson and processes are known by which the color can be afterwards separated from the cloth, but once let the crimson or scarlet touch the cloth and there is no process known to the human mind by which it can be taken out. Rub the fabric into ten thousand fragments, in each fragment is the scarlet.

So in this figure is sin pictured indelible—indelible to man; no human mind knows the process by which sin is to be eliminated from the life fabric. We are without hope except God had come to the RESCUE.

But God knows all the secrets of the coloring, even of scarlet—cloth and could easily full it to its original whiteness, white as the glistering raiment of Jesus on the Mount of Transfiguration.

Thou believest that—dost thou believe that God knows all the secrets of a soul and its sin—yea, of thy soul and its sin, and can separate the INDELIBLE stain and cancel it from thy life; fulled as no fuller on earth could whiten it?

Come, REASON—can he not do it? Come, reason, be reasonable, be wise, let him do what thou canst never do.

Christ has purchased the right to apply this CLEANSING process.

Bottle 25

The landscape, brown and sere beneath the sun,
Needs but the cloud to lift it into life;
The dews may damp the leaves of tree and flower,
But it requires the clouds-distilled shower
To bring rich verdure to the lifeless LIFE.

Ah, how like this, the landscape of a life:
Dews of trial fall like incense, rich and sweet;
But bearing little in the crystal tray—
Like nymphs of night, dews lift at break of day,
And transient impress leave, like lips that meet.

But clouds of TRIALS, bearing burdens rare,
Leave in the soul, a moisture settled deep:
Life kindles by the magic law of God,
And where before the thirsty camel trod,
There richest beauties to life's landscape leap.

Then read thou in each CLOUD that comes to thee
The words of Paul, in letters large and clear:
So shall those clouds thy soul with blessing feed,
And with a constant trust as thou dost read:
All things together work for GOOD. FRET not, nor FEAR.

Bottle 24

Isa. 1. 18.—Although your sin is as scarlet.

Mark 9. 3.—As no fuller on earth can whiten.

Gen. 7. 1.—Come thou into the ark.

Exod. 30. 12.—Every man a ransom for his soul—rich and poor.

Jude 1. 24.—Faultless before the throne.

Bottle 25

Rom. 8. 28.—All things work together for good.

Gen. 42. 36.—All these things are against me.

Psa. 119. 67.—Before I was afflicted I went astray.

Eph. 5. 20.—Giving thanks always for all things.

Bottle 26

The American Tract Society has published the following incident as part of the history of Gettysburg:

A young colonel had been seriously WOUNDED in the battle and taken to the hospital. The father was sent for and informed that the son could not live more than four days. He was requested to break the news to his boy.

The young colonel betrayed great agitation when told, and begged his father to help him get ready for eternity.

"I suppose you feel guilty," said the father.

"Yes, I have been a wicked young man. You know how it is in the army."

"You want to be forgiven, don't you?"

"Oh, yes! Can I be, father?"

"Certainly."

"Can I KNOW it before I die?"

"Certainly you can."

'Well, now, father, make it so PLAIN that I can get hold of it."

"Do you remember while you were at school, you came home one day, and I had occasion to rebuke you—you became angry, and abused me with hard language?"

"Yes, father. I was thinking it all over a few days ago, as I thought of your coming to see me, and I wanted to ask you once more to forgive me."

"Do you remember how, after the anger had subsided, you came in and threw your arms around my neck, and said, 'Dear father, I am sorry I abused you so. It was not your son that did it. I was very angry. Won't you forgive me?' "

"Yes, I remember it."

"Do you remember what I said?"

"You said, 'Very well. I forgive you with all my heart,' and kissed me."

"Did you believe me?"

"Certain. I never doubted your word."

"Did you then feel happy again?"

"Yes, perfectly. I shall never forget how it relieved me."

"Well, now, this is just the way to come to Jesus. Tell him, 'I am SORRY,' just as you told me, and quicker than a FATHER'S love FORGAVE you, he will forgive. Then you must take him at his word, just as you did me."

"Why, father, is this the way to become a Christian?"

"I don't know of any other way."

"I believe I can get hold of that. I am so glad you have come to tell me how." He turned his head upon his pillow for rest.

I soon felt the nervous hand on my head and heard these words: "Father, I am perfectly happy now. Jesus has FORGIVEN me. I know he has, for he says so, and I take his word for it, just as I did yours."

It is a recommendation to the PEACE of God that this young colonel recovered to live a Christian life.

Bottle 26

Heb. 4. 2.—Not mixed with faith.

Psa. 119. 67.—Before I was afflicted I went astray.

Luke 15. 18.—Father, I have sinned.

Rom. 5. 1.—Justified by faith, we have peace.

Eccl. 12. 1.—Remember thy Creator in the days of thy youth.

2 Tim. 1. 12.—He is able to keep my deposit.

Bottle 27

The Spirit of God seemed to be working among the men in a large factory. Among them the foreman was brought under deep conviction, but he was not able to grasp the truth.

At last his master, an earnest Christian man, wrote him a note, asking him to come to the office. He obeyed the summons, but upon entering the room was met with the question, "Do you wish to see me, James?"

Greatly surprised, the foreman held up the note, saying, "The letter! You sent for me, sir."

"Oh," said his master, "You believed that I wanted to see you, so when I sent you the message you came at once?" "Certainly, sir," answered the man.

"Well, my man, here is another letter, sending for you, by one equally in earnest," said his master, holding up a slip of paper with some writing on it.

The foreman took the paper and read slowly: "COME-unto-me-all-ye-that-labor-and-are-heavy-laden-and-I-will-give-you-REST."

The words came home to him with new meaning—his lips quivered, the tears ran down his cheeks. He stood there, overcome for a few moments, then he said, brokenly, "Am I just to BELIEVE that in the same way I believed your letter?"

"Just in the same way," replied the master, "for, 'if we receive the witness of men, the witness of God is greater.'"

Bottle 28

Silence is not always golden. It is sometimes NEGLIGENCE. The following story is told of a case lost in court by the SILENCE of an attorney:

"The distinguished Samuel Hoar, father of the late Senator Hoar, once said to a jury that the case was so perfectly plain that he would not insult their intelligence by arguing it.

"The jury returned in a few minutes with a verdict against him, and when the astonished lawyer asked the foreman how the jury could have returned such a verdict, he received this answer:

"'The fact is, squire, we all agreed that if anything could be said for a case Squire Hoar could say it, and as you didn't say anything we concluded to render a VERDICT against you.'

"How often effective TESTIMONY for Christ is lost because the one who should give it thinks there is no NEED of it, while the one who would hear it, because of silence, concludes that the matter is not accounted important enough to speak of."

Bottle 27

Heb. 4. 2.—Not mixed with faith.

Eph. 2. 8.—Faith, it is the gift of God.

Matt. 11. 28.—Come and I will give you rest.

John 3. 16.—Whosoever believeth might have everlasting life.

Bottle 28

Psa. 121. 1.—I will lift up mine eyes.

Ezek. 33. 6.—His blood at the watchman's hands.

Matt. 26. 72.—He denied with an oath, I know not.

Mark 16. 15.—Preach to every creature.

Luke 9. 26.—Of Him shall the Son of Man be ashamed.

Acts 20. 20.—From house to house.

Prov. 25. 11.—A word fitly spoken is apples of gold.

Bottle 29

John Robertson, the great Scotch minister, tells us of his experience while a boy, which illustrates the danger of yielding to temptation. He says: "I remember in my school days a loch that fed a mill in the valley. The loch was kept back by a sluice, and that sluice was just a torment to the young Scotch boys on their way home from school, because there was a board that threatened if they touched the sluice they would be prosecuted. That was enough to make the fingers of those school boys itch to touch the sluice.

"One day two of us, not seeing anyone, touched it—how easily the screw mounted to the top, and there it stuck. We could not get it down again.

"That is just like SIN. We got the sluice up and the water began to roll through the opening, and we were UNABLE to close it. Down the road we showed our heels, hoping to cross to our homes before the water would reach the place of crossing. The road ran alongside of the burn, and the water rushed down the stream, keeping pace with us, and we could not get away from it."

Bottle 30

One of the friends of Dr. John Balcom Shaw loves to tell of his visit to the South Sea Islands. There he met a CANNIBAL chief who, like all true converts, was AFLAME with the love of Jesus.

He had become a missionary to his fellows. He took his little boat out among the islands, preaching Christ to his former fellow-cannibals. After a while he became so successful that he felt the need of a better boat, and the American missionary sold him his boat for a nominal sum.

In a little while the old feeling began to come back. After six months he went back to the missionary and said: "Here is your boat. Take it off my hands." The missionary said, "Why, can't you afford to keep it?" and the converted cannibal said: "That isn't it; I can well afford to keep the boat, but if I keep that boat another month I shall go back to my OLD life. As I sail out and in among my fellow-cannibals the old feeling comes back, and I can't keep your boat and WIN the cannibals for Christ. Take the boat off my hands."

This story points its own lesson.

Bottle 31

A PRISON cell has often been the place of LIGHT and Spiritual emancipation.

Coligny, the great constable of France, long a bulwark of French Protestantism, was taken prisoner when Saint Quentin was captured by the Spaniards, and was carried to Antwerp. Motley, the historian, tells us that he lay for many weeks sick with a fever, and upon his recovery, having no better pastime, he fell to reading the SCRIPTURES, and the result was his conversion to Christ.

Bottle 29

Num. 32. 23.—Be sure your sin will find you out.

Gen. 19. 20.—Is it not a little one?

Heb. 3. 13.—The deceitfulness of sin.

Prov. 4. 15.—Avoid it—pass not by it—turn from it.

Bottle 30

1 John 2. 16.—The pride of life not of the Father.

1 Cor. 10. 12.—Let him that standeth take heed.

1 Cor. 11. 28.—Let a man examine himself.

Mark 10. 22.—Went away grieved, for he had great possessions.

Song of Solomon 1-6.—Mine own vineyard have I not kept.

Bottle 31

Acts 17. 12.—Examining the scriptures, therefore many believe.

Psa. 119. 130.—The entrance of thy word giveth light.

Psa. 119. 67.—Before I was afflicted, I went astray.

2 Tim. 3. 16.—All scripture is inspired and profitable.

Bottle 32

When the king and queen of Great Britain visited the Isle of Man, Hall Caine, the novelist, was asked to ride with them, in order to point out the objects of interest.

According to report, he appeared to think that the only interesting people of the island were the characters in his novels, and regaled the king and queen with something like this: "There is the exact spot at which Glory Quayle is first introduced to the reader." Thus the novelist continued for two hours. The king and queen were dreadfully plagued and King Edward asked to be driven back to town. They had heard of nothing except the characters in Caine's novels.

How often, when the King of kings INVITES us to go with him for companionship, we insist on his seeing things from our personal point of view. We wish to talk to God and not give him a chance to speak to us.

Bottle 33

In the International Sunday School course the Reform Bureau, Washington, D. C., described a curious method of capturing condors:

"A native of Peru has slain an animal for food. He leaves upon the skin some pieces of the raw flesh, and goes with it far up the mountain side, upon the rugged Andes. He finds a crevice in the rock, lies down in it and covers himself with the skin, with the raw side exposed to the heavens. The giant condor, seated on the cliff or soaring far above the clouds, scents the flesh. He drops upon the pelt and pulls the flesh off with his beak.

"But the native underneath seizes him by the feet and wraps the skin around him, and sells him to the nearest port to decorate some city park, thousands of miles away."

So many a GENIUS, STRONG for lofty flight, is caught and carried CAPTIVE through his APPETITES.

Bottle 34

The manager of the Central telephone exchange of Virginia, Illinois, said one day to the Rev. Burchit, a pastor of the city: "Come up this evening and bring your HARP and I will give you a great audience."

That night when the wires were not busy the manager connected our city with all the principal cities of the state. I stepped into the closet near the receiver of the long-distance 'phone and began to play and sing.

When I had ceased I heard the clapping of hands from Chicago, Springfield, Bloomington, Peoria, and many other places, and to this day I do not know how many cities listened to the Christian song I sang that night. If we sing or speak in a telephone exchange, or in some less public place, we shall never know how many hear us and are helped, or how many hear us and are HINDERED. It becomes us to be careful when we use our TONGUES for speech or song.

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Bottle 32

Luke 10. 37.—Mary, who sat at the Lord's feast.

Luke 18. 11.—The Pharisee stood and prayed with himself.

3 John 1. 9.—Diotrephes, who loveth the preëminence.

Bottle 33

Prov. 23. 2.—A man given to appetite.

Josh. 9. 4.—They did work wilily.

Matt. 24. 24.—Deceive, if possible, the elect.

2 Thes. 2. 10.—With all deceivableness.

Gen. 4. 8.—And Cain talked with Abel, his brother.

Psa. 55. 21.—But his heart was war.

Bottle 34

Matt. 20. 28.—To minister and to give his life.

2 Cor. 4. 18.—The things that are seen are temporal.

Eph. 5. 16.—Buying up the opportunity.

Acts 8. 4.—Everywhere preaching the word.

Bottle 35

Dr. J. Wilbur Chapman tells of an incident in the life of President Lincoln that suggests a WEAKNESS in many a life and an efficient strength in the life of the few. He says Mrs. Pomeroy was counted a member of President Lincoln's household. One day when he had grown weary with the affairs of state, he asked her to accompany him to the theater and occupy the president's box at the Ford Theater that night. Mrs. Pomeroy courteously declined.

He gave her a subsequent invitation, and it was not accepted. Finally, with some degree of irritation, he said: "Mrs. Pomeroy, it is counted an HONOR to sit in the president's box. I should like to ask you why you have refused." Hesitating a moment, as if she feared to hurt the feelings of the president, she said: "Mr. President, I am a Christian, and when I became such I PROMISED my Lord that I would go no place where I could not take him with me, or ask his blessing. I could hardly do this at the THEATER, and for that reason I do not go." It is said that Abraham Lincoln never again asked her to accompany him to such a place, but it is known that again and again when they were driving together on some mission of MERCY in the various hospitals, he would say to his coachman, "Drive a little slower." And then he would say to Mrs. Pomeroy, "Tell me more of this Christ whom you SERVE."

Such a life always has POWER, and this is simply being CONSISTENT, and not in any sense FANATICAL.

Bottle 36

Scales are now made of such nice adjustment that they will weigh the smallest hair plucked from the eyebrow.

They are triumphs of mechanism and are enclosed in glass cases, as the slightest breath of air would impair their record. The glass case has a sliding DOOR and as soon as the weight is placed in the BALANCE the door slides down.

A signature containing nine letters has been WEIGHED and proved to be exactly two milligrammes, or one-fifteen-thousand-five hundredth part of an ounce troy.

The Balances of God are no less exact than these, and the true weight of the soul is had in the SECRET place.

Bottle 37

An English journal thus comments on the injurious effects of anger: ANGER serves the unhappy mortal who indulges it much the same as INTOXICANTS do the inebriate. It grows into a disease which has various and terrible results. Sir Richard Quain once said: "He is a man very rich indeed in physical power who can afford to be angry. The heart and brain are specially affected by these fits of passion and there is DANGER of the life. Anger causes partial paralysis of the small blood vessels, and the heart's action becomes intermittent.

There may be more of anger back of the paralytic stroke than it gets credit for.

Bottle 35

2 Cor. 6. 17.—Be ye separate, saith the Lord.

1 Cor. 15. 10.—I am what I am.

Acts 26. 22.—Witnessing both to small and great.

Matt. 26. 72.—He denied with an oath, I do not know.

Neh. 13. 24.—Half in the speech of Ashdod.

Bottle 36

Isa. 40. 15.—The small dust of the balances.

Dan. 5. 27.—Weighed in the balances and found wanting.

Matt. 6. 6.—When thou hast shut the door.

Jude 1. 24.—Faultless before the presence of his glory.

Bottle 37

1 Thes. 4. 11.—Study to be quiet.

Prov. 16. 32.—He that ruleth his own spirit is greater.

Rom. 12. 19.—Avenge not yourselves.

Gal. 5. 22.—The fruit of the Spirit is gentleness.

Bottle 38

Prisoner number 34407, in the Ohio Penitentiary, in the year 1905, was an illustration of what may be done by the chastening of the law. It was the second term of "H. Z." in that penal institution, and back of these was a Reform School term.

When visited in Cambridge by his mother's pastor in the jail he was offered a New Testament if only he would read it, but in his bitter and unbroken spirit he said he would not.

A second time the pastor visited him and left with him Hadley's "Down in Water Street."

The third time the pastor called at the jail, just before the removal to Columbus, and after hesitancy the prisoner consented to take the vest-pocket Testament and promised to read it.

The two years passed—such part as the law appoints for well-behaved prisoners—and PRISONER No. 34407 returned to his home.

He had in the interim during his incarceration been studying the Testament and reading a Bible he had at the institution and had PROFESSED to be a Christian. Some time after coming home he was taken ill and soon died. Before the funeral service the pastor was given the Bible he had brought home, with a funeral scripture verse selected and marked while in his prison garb to be used in case of his death. The text selected was Isa. 60. 20.

Bottle 39

In his early days Tennyson contemplated Byron's works with devouring intensity, and his own early productions had a Byronic hue.

In a recent exhibition at Coniston some of the works of John Ruskin were arranged in the order of production, and above them were placed examples of the Masters who INFLUENCED him. It was quite easy to look from the pupil to the master and find resemblances. We appropriate what we contemplate. We become like those with whom we ASSOCIATE.

Bottle 40

The Rev. Craig, of Dublin, was called to see a dying man in Adelaide Hospital, Dublin. He found an agnostic and infidel. It seemed VAIN to attempt to minister any help or consolation.

Dr. Craig asked him how he felt spiritually, and he said: "I feel as though I were sinking in a black quagmire of utter darkness and DESPAIR. He finally consented to read a copy of the gospel according to John. When Dr. Craig called again the man was dying but rejoicing.

He had read in the gospel till he came to chapter fourteen. Then he remembered his FATHER'S dying words: "My son, my heart and my flesh are failing, but I am resting peacefully upon these words," and he repeated those three verses; he who had been agnostic and infidel passed away, RESTING on those same words.

Bottle 38

Acts 17. 12.—Examining the scriptures many therefore believe.

Psa. 119. 130.—The entrance of thy word giveth light.

Psa. 119. 67.—Before I was afflicted I went astray.

Luke 15. 18.—Father, I have sinned.

Isa. 60. 20.—The days of thy mourning shall be ended.

2 Tim. 3. 16.—All scripture is inspired and is profitable.

Bottle 39

Heb. 12. 2.—Laying aside every weight and sin, by looking.

2 Cor. 3. 18.—Changed into the same image.

1 Cor. 15. 33.—Evil associations corrupt morals.

Prov. 27. 17.—As iron sharpeneth iron, so a man the face of his friend.

Neh. 13. 24.—Half in the speech of Ashdod.

Judg. 2. 3.—As thorns in your side.

Bottle 40

John 14. 1.—I go to prepare a place for you.

2 Chron. 15. 3.—A long time without, but when they turned.

Psa. 119. 130.—The entrance of thy word giveth light.

Isa. 21. 12.—And also the night.

Rom. 5. 1.—Justified by faith, we have peace.

Bottle 41

Professor Lewis Swift, the astronomer, was at one time in charge of the Warner Observatory, of Rochester. There was in Rochester a sculptor of the name of Mundy, who was all but blind. Dr. Swift determined to make him see a star once more. It was winter and magnificent Sirius, brightest of all the fixed stars, was shining in the south.

Swift lead Mundy into a dark alley, set up the instrument, trained it on Sirius and bade the sculptor look. He looked, but reported that he could not see a thing. Observing a street lamp burning at the corner of the alley the astronomer suspected that even its feeble light was blurring what was left of the SIGHT of his friend. He ran and turned it out to perfect the darkness. Making his way back he again adjusted his instrument most carefully, fixed the focus and bade Mundy look again.

It was a thrilling moment, for then that EYE that for so long had seen little of earth and none of heaven, received the flood of light that poured down from a far-away world, and the sculptor exclaimed in rapture, "I see it; I see it!"

May we not believe that God purposely puts us in the darkness sometimes that we may see his LIGHTS up yonder?

When one light after another has been withdrawn from among our earthly comforts, sometimes the last one that is left must be turned out in order that in the darkness our VISION may be reawakened and we may get most helpful sights of the far-away spirit world.

How often has the eye, BLIND to the beauties of earth and the glories of heaven, been brought to see these things by this turning out of earthly lights!

Bottle 42

The great Rothschilds' fortune had its broad foundation laid by the genius of that member of the family who, mounted on a fleet horse, kept so close to Wellington at the battle of Waterloo that the Iron Duke muttered a threat to hang "the skulking Jew" if he did not keep his distance. Rothschild waited only to see the beginning of Wellington's VICTORY and Napoleon's rout; then spurred his steed to Brussels; there he took a carriage to Ostend.

A wild storm was raging, but he paid the boatman $500 to ferry him to Dover, and he was in London eight hours before the official news of the great victory. In that eight hours he made millions of dollars and by the use of that OPPORTUNITY laid the foundation for the greatest fortune the world has ever known. Great results often depend on the seizing of an opportunity the instant it is presented.

The word opportunity means "opposite a port," and the sailor will SOON DRIFT by the channel if he does not enter it at the right moment. Many a man misses SALVATION that way.

We may condemn the GREED and selfish AMBITION of this man, but we must commend, and we will do well to follow, his example in unselfish EFFORT, for he made his port.

Bottle 41

1 Cor. 13. 12.—Now we see through a glass darkly.

1 Cor. 2. 14.—They are spiritually discerned.

Rev. 22. 4.—They shall see his face.

Matt. 11. 5.—The blind receive their sight.

Bottle 42

Eph. 5. 16.—Buying up the opportunity.

Mark 8. 36.—What profit if a man gain and lose.

2 Cor. 6. 2.—Today the day of salvation.

Matt. 11. 12.—The enthusiastic take it by enthusiasm.

Heb. 2. 1.—Earnest heed lest we drift by them.

Bottle 43

Louis Albert Banks, D.D., tells in one of his sermons about traveling with an old Jewish merchant who had commenced his career in a western city fifty years ago, and who had been accumulating MONEY all these years, until he is now a millionaire and as hot in the chase for the DOLLAR as in his younger years.

His whole thought and being seemed absorbed in the matter of getting money.

He said his wife was very different from himself. She was fond of music and books and art.

Said the merchant, "She came to me the other day with a book on ASTRONOMY in her hand and said: 'Jacob, there is going to be a new STAR. Let me read to you about it."

"But," said the old man, "I answered her by lifting both hands and exclaiming, 'Don't bother me, Rebecca! I care more about the price of OVERALLS than about all the STARS in the sky.'"

How truly warped and dreadful such a life! The HEAVENS shut out and this money craze given full sway in a man's life.

Bottle 44

An English clergyman, kneeling beside a WEALTHY dying man, asked him to take his hand as he prayed.

The man declined to take the proffered HAND, putting his close-shut hand under the covers of the bed.

After the man had died and they turned down the coverlet, the rigid hands were found holding the safe key in their death grip.

AVARICE will blind a man and beggar his soul so that he will prefer the grasp of a safe key even to the hand of Christ.

Bottle 45

A story is told of Benjamin Parsons, in his day an eminent preacher of the Gospel.

He was lying on his death bed, and a friend who was visiting him, asked: "Well, how is it with you?"

"I am resting sweetly," was the reply, "on three pillows—infinite POWER, infinite LOVE, infinite GRACE."

This is the possible right of every soul of man in all its living as well as in the death HOUR.

Bottle 46

Paganini, the great violinist, had to play at a celebrated concert, and great things were expected of him. Just before the time to play somebody stole his cremona, his favorite violin, which, by long practice, had become endeared to him and rendered the work he had to do very much easier. He was much chagrined at the theft, as a very inferior instrument had been left in its place. He did not discover the theft until he came before his audience. He secretly gnashed his teeth with determination and repressed his anger. Shaking his fiddle-stick at the audience, he said: "Now, ladies and gentlemen, you shall see that the MUSIC is not in my FIDDLE, but the music is in me."

Bottle 43

Psa. 19. 1.—The heavens declare the glory of God.

Exod. 4. 2.—What is that in thy hand?

Matt. 26. 15.—For thirty pieces of silver.

Mark 8. 36.—What profit if a man gain and lose?

Luke 12. 34.—Where your treasure is, there your heart also.

Bottle 44

1 Tim. 6. 9.—They that will be rich fall into a snare.

Mark 10. 22.—He went away grieved—he had great possessions.

Exod. 20. 17.—Thou shalt not covet.

Luke 12. 20.—Whose shall these things be?

Luke 12. 34.—Where your treasure is, there your heart.

Bottle 45

Gal. 5. 22.—Fruit of the spirit is peace.

Matt. 11. 28.—Ye shall find rest unto your souls.

Gal. 5. 22.—The fruit of the Spirit is faith.

Rev. 19. 6.—The Lord God omnipotent, reigneth.

2 Cor. 9. 8.—God is able to make all grace abound.

Bottle 46

Col. 1. 27.—Christ in you the hope of glory.

Gal. 2. 20.—Christ liveth in me.

Heb. 6. 1.—Let us press on unto the full growth.

Bottle 47

The King of Prussia, visiting in one of his villages, was welcomed by the school children. When it came his turn to speak he thanked them for their welcome, and taking an orange, he asked, "To what kingdom does this belong?" "To the vegetable kingdom, sire," said a little girl. Holding up a gold coin, he asked, "To what kingdom does this belong?" "To the mineral kingdom," was the response.

"To what kingdom do I belong, then?" asked the king. The child hesitated. She did not like to say "To the animal kingdom," lest their Royal visitor might be offended.

Then there flashed into her mind the thought: "God made MAN in his own IMAGE," and looking up she said: "To God's KINGDOM, sire."

The king was deeply touched. A tear stood in his eye. Laying his hand upon the child's head, he said, "God grant that I may be accounted WORTHY of that kingdom."

Bottle 48

An artist was once asked to paint a picture of a DYING church.

Instead of putting on the canvas a small, feeble, poor congregation in an old building, he painted a stately, modern edifice; through the open portals of which could be seen a richly carved pulpit, a magnificent organ, beautiful stained-glass windows, with frescoings and perfect seating.

Just within the entrance and guarded on either side by a "Pillar" of the church in spotless apparel, he painted a contribution plate of goodly workmanship for the OFFERINGS of FASHIONABLE WORSHIPERS.

And right above the plate, suspended from a nail in the wall, there hung a small box bearing the inscription, "Collection for Foreign Missions," and over the slot through which the contributions should have gone he painted a huge cobweb.

Bottle 49

In Death Valley, where the Pacific Coast Borax Company has made huge lakes for the crystallization of borates from the waters of the surrounding marsh, here the Piute Indians catch great quantities of ducks in a very interesting manner.

On cold nights the ducks flying over alight in these vats, which look like any other ponds. The borax in the water crystallizes quickly and if the ducks are at all quiet they find themselves WEIGHED down with CRYSTALS. They can neither dive nor swim, nor fly, and fall an easy PREY to the hungry Piutes. Often a hunter will carry away all the ducks he can possibly stagger under which were thus held PRISONERS by the crystals which had fastened on them. These ducks might be excused of folly, but men who can be warned and are not more wise are criminal to weigh down their lives with gold or ground, and thus be taken captive.

Bottle 47

Gen. 1. 27.—In the image of God created he him.
Psa. 8. 4.—What is man?
Matt. 6. 9.—Our Father who art in heaven.
Phil. 3. 20.—Our citizenship is in heaven.

Bottle 48

Mark 16. 15.—Go ye, preach to every creature.
Ezek. 33. 6.—His blood at the watchman's hands.
Rom. 15. 28.—I will go by you into Spain.
Mal. 3. 10.—Bring ye all the tithes.
Psa. 55. 21.—But his heart was war.
Gen. 4. 9.—Am I my brother's keeper?

Bottle 49

1 Tim. 6. 9.—They that would be rich.
Heb. 12. 2.—Every weight and sin (by) looking.
Heb. 3. 13.—The deceitfulness of sin.
Phil. 1. 9.—A prisoner of Christ Jesus.
Isa. 5. 13.—Into captivity because no knowledge.

Bottle 50

DOUBT strolled amid the flowers, at play,
While fleetly sped the hours away.
He said, "I wish they all were mine—
The bright hued flowers, the purpling vine,
The stately trees in foliage bright,
The river flashing in the light.
I would be rich, but is it true
This may be mine that meets my view?"

FAITH planted seed along his way,
Both late and early toiled each day—
No doubting castles builded he
From idle thoughts and doubting free.
Swift to respond to truth's clear call
To her fair claim he gave his all—
Soon budding vines, and trees, and flowers,
And sparkling streams, and sunny bowers,
He called with honest pride his own—
The HARVEST pure of faith-seed sown.

Beside the tranquil summer sea
Doubt dreaming, loitered languidly.
"If I could build a ship," he sighed,
"Across the ocean rolling wide,
To far-off countries I would go,
Where mountains rear their heads of snow,
Where strange, sweet flowers the glad year through
Bloom under skies of cloudless blue,
And happy birds sing sweet and clear
To thrill the heart and charm the ear."

Beside the tranquil summer sea
Faith toiled and struggled manfully,
Though great the TOIL and slow the GAIN,
His LABOR was not all in VAIN.
His ship built in the harbor lay,
He sailed the deep for many a day—
In country old, and region new,
Fair scenes of beauty met his view,
And filled his heart with glad content—
A HARVEST sure of time faith-spent.

Bottle 50

1 Tim. 4. 12.—Be thou an ensample in faith.

Matt. 14. 31.—Wherefore didst thou doubt?

2 Cor. 9. 6.—He which soweth bountifully.

Bottle 51

Dr. Francis Clark tells an interesting story of a young man living in Maine, who was out in the woods one day with his camera, taking photographs of attractive bits of scenery.

He came upon the mouth of a little cavern between rocks, and he said to himself, "I will see what sort of a picture I can get out of that cave," and as it was a dark day, he decided to take a time exposure instead of a snap shot.

Steadying the camera upon his knee as well as he could at the edge of the cave, he gave the sensitive plate a long, deliberate look at the semi-darkness within.

He went upon his way through the woods, returning home and several weeks afterwards, in a leisure day, he developed his picture.

Imagine his astonishment to SEE in the picture, in the very center of the cavern, with arched back and bristling fur and within springing distance of where he had balanced his camera, a huge Canada Lynx, that might have easily torn his eyes out or have destroyed his life, and yet he came and went and saw no signs of DANGER.

It certainly behooves us to be grateful for dangers that are seen and are escaped, but it behooves us to be grateful for dangers that are unseen and are escaped, that doubtless outnumber manyfold the dangers seen.

Bottle 52

A poor Hottentot in Africa lived with a good Dutchman, who always had DAILY FAMILY PRAYER.

One day the Dutchman began to read the parable of the two men who went up in the temple to pray.

The poor savage, whose heart was already awakened, looked earnestly at the reader and whispered to himself, Now I will learn how to pray.

The Dutchman read on, "God, I thank thee I am not as other men."

"No, I am not, but I am worse," whispered the Hottentot.

Again the Dutchman read: "I fast twice in the week. I give tithes of all I possess."

"I don't do that. I can't pray in that manner. What shall I do?" said the distressed savage.

The good man read on until he came to the PUBLICAN who "would not lift so much as his eyes to heaven."

"That is me," said the listener.

"Stood afar off," read the other.

"That's where I am," said the Hottentot.

"But smote upon his breast, saying, God be merciful to me a SINNER."

"That's me. That's my prayer," cried the poor creature, and smiting on his breast he prayed: "God be merciful to me, a sinner," until, like the poor publican, he went away a FORGIVEN and a happy man.

Bottle 51

Gen. 7. 16.—God shut him in.

Job 19. 20.—Escaped with the skin of my teeth.

1 Cor. 3. 15.—Saved, yet so as by fire.

Bottle 52

Luke 18. 13.—God be merciful to me, a sinner.

Lev. 13. 45.—And he shall cry, Unclean, unclean.

2 Sam. 9. 12.—Mephibosheth—as one of the king's sons.

Isa. 55. 1.—Ho, everyone that thirsteth.

John 6. 37.—I will in no wise cast out.

Bottle 53

We speak of small duties—there are none. The least of our moral obligations has in it the sacredness of a divine edict. We are compassed about by whispered, "Do this," or, "Do that." It is the still small voice. And our character depends upon our heeding the voice.

In the Cathedral of Modena there is a BUCKET which once belonged to the public well. It was stolen by some soldier in a frolic.

Inquiry was made and the bucket was passed from hand to hand. At length it came into the possession of young Prince Henry, of Sardinia.

A battle was fought to secure it—Prince Henry was made a PRISONER—His imperial father offered a gold chain seven miles long for his RANSOM, but it was refused.

The prince lay twenty years in prison, pined away and died, and war was fomented in which most of the governments of Europe engaged and which involved the loss of thousands of lives.

No, there are no TRIFLES in human life. By what we call trifles men so involve or so enslave themselves as to be scarcely able to extricate themselves from their SLAVERY or to escape the PENALTY.

Bottle 54

The world has been startled by the wonders in plant and fruit LIFE produced by Luther Burbank.

Another horticulturist by the name of Stevens has lately produced a seedless and coreless apple. Little has been said about the great care and PATIENCE and time required to produce these RESULTS.

If it takes twenty-five years of selection to make a spineless cactus or a coreless apple, which is a thing of earth and belongs only to time—why should we grow impatient at the TRANSFORMATION of a SOUL?

It may take longer to make CHARACTER than anything else, but the longer time is well spent, because the character is worth infinitely more.

Bottle 55

Why do we doubt the special providences of God?

Was it strange that Molinaeus, taking REFUGE in an oven on the night of the massacre of Saint Bartholomew, should be spared?

"Oh, God, cover me with thy hand!" he PRAYED, and while he prayed a spider wove its web across the oven's mouth, a gust of wind filled the web with dust and the dew settled down upon the dust of the web.

The web glistened in the morning sun and the fugitive's heart stood still as the footfalls of his pursuers came nigh. Seeing the spider's web, they said, "He is not here," and so passed on and left him free.

Bottle 53

James 3. 5.—How great a matter a little fire kindleth!
Hos. 4. 17.—Joined to idols. Let him alone.
Acts 24. 16.—I worked myself up to have a conscience.

Bottle 54

Heb. 6. 1.—Let us press on unto full growth.
Gal. 6. 9.—In due season we shall reap—if.
Luke 13. 8.—Lord, let it alone for this year also.
Mark 4. 28.—After that, the full corn in the ear.
2 Sam. 24. 24.—I will not offer that which costs me nothing.

Bottle 55

James 5. 16.—Supplication availeth much.
Matt. 14. 31.—Wherefore didst thou doubt?
Judg. 5. 20.—The stars fought against Sisera.
Gen. 7. 16.—God shut him in.

Bottle 56

When the ordinance of 1311 was proclaimed, by which the ruling King expelled all Jews from France, on no conditions were the unfortunate exiles permitted to realize upon their property. One of them, fearing to risk his gold and jewels in the long voyage, sought out one of his neighbors, a citizen of Paris, and a good Christian, living in Notre Dame, and who enjoyed the high reputation of honesty.

"I have a DEPOSIT to confide to your care," said he. "Will you give me your simple word faithfully to return it to me?" The merchant gave his pledge and the Jew gave over his gold and jewels and went into exile.

Four years afterward Louis le Houtin having permitted the Israelites to return to France, this Jew came back to Paris, and first he went to Notre Dame.

With consternation he learned that the merchant had failed and was reduced to the most abject penury.

The Jew was in despair, fearing that his own treasures had been lost in the general failure of the merchant. Nevertheless he could not resist the desire of speaking to him.

He discovered him in a miserable garret, without furniture—shivering with cold, almost starving of hunger and worn away by grief.

Reproach died away from the mind of the Jew as he looked, but when the merchant understood who it was, he raised himself up and hastily procured a secreted box. "Here is the DEPOSIT you entrusted to me."

"How is it!" exclaimed the Jew, "that you have preserved this untouched?"

"It did not belong to me," answered the old merchant, "and God be praised, it is returned to you."

"I would have gladly parted with it many times, but feared I should not be able to find one who would keep it safe, and so fulfilled my promise."

"Your griefs are at an end, for the half of my fortune belongs to you," said the Jew to this Christian, and they lived together as brothers—with such stability should we keep our vows to God.

Bottle 57

The Bank of England has a list of twenty questions which are presented for answer to every man, young or old, who applies for a situation in the bank.

And the first question is, "How do you spend your SUNDAYS?" If the person is able to answer truthfully that he attends Church regularly no other question is asked.

Those who go to the house of God REGULARLY to worship have impressed upon them TRUTH, and an INFLUENCE which is the greatest power to fit a man to resist TEMPTATION.

CHARACTER is what is to be depended on in responsible positions. Character is what counts, and there are influences for its upbuilding and safeguarding in the church that are greater than any other influences—by as much as God is greater than man.

Bottle 56

Gen. 49. 4.—Unstable as water, thou shalt not excel.

2 Pet. 1. 5.—Add in thy faith valor.

2 Tim. 1. 12.—He is able to keep my deposit.

Prov. 20. 27.—The spirit of a man is the lamp of Jehovah.

Acts 24. 16.—I work myself up to have a conscience.

Exod. 2. 20.—And where is he?

Gen. 40. 23.—Yet did not the chief butler remember.

Bottle 57

Exod. 20. 8.—Remember the sabbath day to keep it.

Heb. 10. 25.—Not forsaking the assembling of yourselves.

Luke 4. 16.—As his custom was.

Bottle 58

The Rev. John Fawcett, of Moinesgate, in Yorkshire, on a salary of about $22 a year, had a much louder call to a church in London.

He had his goods all in wagons when his loving, heart-broken people, as they clung to him, seemed to call to him more loudly than the London people, even with the larger salary included, so he had to go back to Moinesgate to stay with those who LOVED him so well.

It was then he wrote the hymn, "Blest be the Tie that Binds"—a hymn that the Church could not well do without and has been singing since 1772.

A hymn like this immortalizes a name, and perpetuates the INFLUENCE for eternity.

One never knows when he may do the thing that shall mark him as GREAT.

Bottle 59

On a very slippery day in the winter a young negro was making his way home with a large basket on his arm, full to the brim.

Treading unwarily on a bit of glare of ice, he came down suddenly with a crash that emptied his basket into the street.

Surrounded by garden products he lay at full length, his head supported on his hand, looking calmly about him.

Seeing him still prostrate a gentleman hurried to him, anxiously asking, "Are you hurt?" "No," was the answer. "Then, why don't you get up?" "'Taint worth while."

Like this young negro, a good many of us spill out our little basket of plans into the street and, like him, too often conclude that it isn't worth while to get up, gather up the plants and PERSEVERE in our journey and our struggle. It may be amusing when only a basket of garden products is spilled and a negro gives up. It is not amusing but dangerously serious when we spill our plans and give up to indolence.

Bottle 60

An old Sunday-school superintendent gives this incident. He had asked his pupils to bring each of them a new scholar to Sunday-school.

One went to his Father and said, "Father, will you go to Sunday-school with me?" "I can't read, my son," replied the father.

"Our teacher will teach you," answered the boy. "Well, I'll go," said the father.

He went, learned to read, SOUGHT and found the Saviour, and at length became a colporteur. Years passed on and that man had established four hundred Sunday-schools, into which thirty-five thousand children were gathered. That boy's efforts were like a tiny rill which soon swells into a brook and at length becomes a river. His efforts SAVED his father, who led thirty-five thousand children into the Sunday-school.

Bottle 58

2 Sam. 24. 24.—I will not offer that which costs me nothing.

1 Kings 19. 19.—Plowman Elisha with twelve yoke before him.

Mark 2. 12.—We never saw it on this fashion.

2 Cor. 5. 9.—Ambitious to be well pleasing unto him.

Phil. 3. 7.—These I counted loss for Christ.

Bottle 59

Heb. 10. 36.—Ye have need of hold-on-to-it-iveness.

Gal. 6. 9.—For in due season ye shall reap if ye faint not.

Gal. 5. 22.—The fruit of the Spirit is faith.

2 Cor. 12. 14.—The third time I am ready to come to you.

Acts 8. 20.—Join thyself to this chariot.

2 Kings 2. 10.—Determined to (time of) asking, if thou see me it shall be.

Bottle 60

Isa. 11. 6.—A little child shall lead them.

John 6. 11.—Jesus took the loaves.

1 Cor. 1. 27.—God hath chosen the weak things.

James 3. 5.—How great a matter a little fire kindleth.

Bottle 61

You have possibly heard the allegory of the council of the devils in hell at a time when Satan heard that a REVIVAL had commenced in a certain community.

According to the allegory, he called his counselors together and asked the imps for advice as to how the spiritual atmosphere might be cancelled.

One said: "I could break up that revival. I would go and laugh at the people and tell them they were a pack of fools—that there was no God—no devil—no heaven and no hell. I would say, Eat, drink, for TOMORROW ye may die."

Satan said: "You need not go. You would not find anyone that would believe you."

Another imp, shrewder than the first, said: "Let me go. I will go to them and tell them that a portion of the BIBLE is TRUE—that there is a God and Heaven, but no Devil and no hell; that no one can tell what part is false and what is true, and no matter how they might live, they will go to heaven when they die."

But Satan said: "You need not go. You might find some people that would try to believe you, but not many, and especially at this time would few be willing to risk your word."

"Let me go," said a third imp, the shrewdest and meanest of them all. "I will go and tell them, The Bible is all true—there is a God, a heaven, a Devil and a hell, and that people must make their CHOICE in this life as to where they will spend eternity, and then I will say, But you have plenty of time. Tomorrow will do as well. There is no hurry about it." Satan said, "Go."

This is an allegory, but it is an allegory with underlying facts, both as to the Devil's methods and as to his success.

Strong drink furnishes our penitentiaries with seven-tenths of their inmates. As truly may it be said, doubtless, that procrastination furnishes the lost world with nine-tenths of its inmates.

Bottle 62

In 1770 Santo Domingo was visited by an earthquake, scarcely less severe than that of San Francisco.

In Port-au-Prince, its chief town, resided a rich French family. After the first sudden shock, father, mother, children, and servant had been able to effect an exit from their tottering house—all except a negress in charge of the baby boy, on the upper floor. The faithful nurse hastened to carry the baby down stairs, but a second and still more terrific shock followed, and the entire staircase fell in. From what was found afterwards the nurse was regardless of herself and with the white muslin folds of her long loose robe she had covered the tiny sleeper and then bending over him formed by her person a protection for him.

There were many earthquake shocks. It would seem the negress had kept her post, for a few hours later, amid heaps of debris, the searching party discovered the dying woman.

On lifting the white robe which covered the child, they found the little one perfectly safe, but the woman dying.

Bottle 61

Num. 14. 25.—Tomorrow get you into the wilderness.

Jer. 8. 20.—The harvest is past—the summer ended—not saved.

Lam. 3. 27.—It is good to bear the yoke in youth.

Matt. 5. 25.—Agree with thine adversary quickly.

Luke 19. 4.—The man in the sycomore tree.

Acts 24. 25.—Felix trembled and said, "Go thy way for this time."

Bottle 62

Mark 15. 31.—He saved others, himself he cannot save.

Phil. 3. 7.—These I counted lost for Christ.

2 Sam. 1. 26.—Thy love to me was wonderful.

Bottle 63

A steamer of the Hamburg-American line which arrived at New York not long since, brought the crew of a barkentine which had been rescued near Hogstye Reef, on the Bahamas. The captain said the wreck of his vessel was the most mysterious he had ever known.

He had kept careful reckoning, and according to his compass and chart he should have been a long distance from the reef. Suddenly and without the slightest warning the vessel crashed broadside upon the rocks. He was completely at a loss to account for the wreck until he and his crew struggled through the waves and reached the reef; then the mystery was explained.

A large steamship laden with steel rails had been WRECKED on the same reef some weeks before. The vast mass of steel had fallen on the reef when the steamer broke up and its INFLUENCE was quite strong enough to affect any compass that came within short distances.

On the reef, at fifty yards distance, was the wreck of a large schooner.

Thus one wreck leads to others. It is very frequently so in the moral and spiritual world.

No man is wrecked but that he exercises a dangerous influence over others.

Bottle 64

When the lofty palm tree of Teilan puts forth its flowers the sheath bursts with a report that wakes the forest, but thousands of other flowers of equal beauty and utility open to the world without a sound.

And so it is with life. There are some that open into ecstasies at once, and their opening is known to all. But with the great multitude of lives it is different. They open without demonstration, and yet with as much beauty and utility as the life that is like the Teilan palm.

Among those in the time of Jesus and the apostles we have only two or three out of the multitude that opened like the Teilan palm.

Bottle 65

We need not fear the attacks of infidelity.

A Spanish frigate lay all night in the Indian Ocean, firing numerous broadsides at a craft which was discovered after they came to anchor, but not a shot was returned.

The day broke and lo! a mighty rock was seen standing out of the sea, unharmed by all the ammunition of this foolish crew.

So the Scriptures as an impregnable rock, without reply, stands unharmed before the broadsides of its blinded foes.

What will they think when their vision is opened to the morning and they see unharmed the object of their attack?

Bottle 63

2 John 1. 7.—Many deceivers are entered into the world.

Heb. 3. 13.—The deceitfulness of sin.

1 Cor. 10. 12.—Let him that standeth take heed.

Rom. 14. 7.—None of us liveth to himself.

Bottle 64

Isa. 19. 12.—After the fire, a sound of gentle stillness.

Isa. 40. 31.—They that wait upon the Lord.

1 Thes. 4. 11.—Study to be quiet.

Heb. 4. 2.—Not mixed with faith.

Acts 3. 8.—Leaping and praising God.

Bottle 65

John 5. 39.—Search the scriptures.

John 17. 17.—Thy word is truth.

Acts 17. 12.—Examined the scriptures daily, therefore many believed.

1 Cor. 1. 20.—Where is the joint-seeker of this world.

2 Tim. 3. 16.—All scripture is inspired and profitable.

Bottle 66

Sermon Suggestions for Ezra 8. 24.

THE JOURNEY:

THEIR Journey:—Four months they traveled, a long journey. BRIGANDS infested the fastnesses and endangered them.

THY JOURNEY:—A long journey from earth to HEAVEN, or from earth to hell, and like as the brigands with them, so our enemies endanger us.

THE TREASURE:

THEIR Treasure:—Two millions in Value to weigh in Jerusalem, or to lose on the journey.

THY Treasure:—Infinitely more thou carriest than two millions to weigh into the New Jerusalem, or to lose.

THE DESTINATION:

THEIR Destination:—Canaan, flowing with milk and honey.

THY Destination:—The eternal Canaan, the New Jerusalem.

THE SAFE CONDUCT:

THEIR Safe Conduct was Jehovah, God of Israel—they reached their destination and weighed all their treasures in.

THY Safe Conduct, the God of heaven; so shalt thou make thy journey safe and weigh all thy treasures in.

Had they accepted a safe conduct of the king would they have had a safe journey and have weighed in ALL their treasure?

Bottle 67

Over in London a noble woman died. God touched her heart and it stopped beating. They carried her into one of the greatest auditoriums in London, that the people might pay her honor.

A representative of the queen came, lords and ladies walked past the casket. Finally the poor were given the building, and they surged, a great mass of people, past the casket.

Toward the last there came a poor woman, with every mark of POVERTY about her dress, a little shawl pinned over her head. She carried a baby in her arms and led an older child.

When she reached the casket she put the baby down, loosed the clasp of the older child and bent over the coffin. Stooping thus she delayed the crowd back of her.

One of the attendants quietly put her hand upon the woman's shoulder and said: "Madam, you must move on; you are stopping the people." She turned and faced the woman and the crowd and lifting her hands she said: "I will not move on. I have walked forty miles and carried my baby that I might see this woman's FACE. She SAVED my BOYS from hell and I have a right to look and weep." Then she bent and covered the glass that was over the face with her kisses, while the people sobbed in sympathy with her.

The woman sleeping in that casket was Catharine Booth, mother of the SALVATION ARMY.

Shall we show less gratitude to Christ, or less worthily witness?

Bottle 66

Ezra 8. 29.—Watch and keep until ye weigh at Jerusalem.

Psa. 62. 5.—Wait thou only upon God.

Bottle 67

Gen. 47. 8.—How old art thou?

Matt. 11. 5.—The poor have the gospel preached unto them.

2 Sam. 18. 29.—Is the young man saved?

Gen. 40. 23.—Yet did not the chief butler remember.

Rev. 22. 4.—And they shall see his face.

Bottle 68

The Rev. Dr. David Gregg furnishes an illustration of anxiety in an incident in the experience of a tourist.

Late one night after the moon, which was the tourist's guide, had gone down, he found himself LOST in the mountains. There were only a very few hours left before daybreak, but instead of SITTING down quietly and waiting for the morning, he determined if possible to find a certain path which led into the open road.

He was cautiously feeling his way and seeking the path when his foot slipped and he caught at the first shrub or root that he could find and clung desperately to it, supposing that he was hanging over the brink of an abyss. He continued with a death grip to hold on to that which he laid hold of in falling, fearing that he would be plunged over the precipice. Thus he continued in an agony of FEAR until the light began to break, and glancing toward his feet he found that they were swinging but a few inches from the solid ground.

Bottle 69

Down in the darkness in the heart of the steamer the engineer stands. He never sees the vessel move. He does not know where she is going. It is not his duty to know. It is his DUTY to answer every signal to start his engine, to quicken or diminish its motion, or to reverse it, just as he is directed by the one whose part it is to know the journey. But the engineer has nothing whatever to do with the vessel's course.

So with us it is not our part to GUIDE our life through this world amid its tangled affairs. It is our part to be obedient to our Master's signals. He is at the helm. He PILOTS us.

And though our labor be HIDDEN away from the eye of man, it is not hidden from HIM and is as worthy as though it were not secret.

Bottle 70

There is a story of a BOY who left his home and went to the city alone for the first time. He set out with forebodings, but everything turned out better than his fears.

The conductor was kind; a stranger sat beside him and described the places as they passed. A driver at the city station knew exactly where he wanted to go. When it was all over he learned that his FATHER had been with him all the day in another car, planning for his comfort and sending helpful persons to him.

In every day of life this is God's way with every one of us.

Bottle 68

Isa. 40. 1.—Comfort ye my people.

Isa. 5. 13.—Into captivity because no knowledge.

John 4. 10.—If thou knewest.

Isa. 1. 3.—The ox knoweth, but my people do not know.

Psa. 37. 5.—Roll thy way upon Jehovah.

1 Pet. 5. 7.—Casting all your anxiety on him.

Bottle 69

1 Sam. 15. 22.—To obey is better than sacrifice.

Matt. 6. 18.—Thy Father which seeth in secret shall reward.

Eccl. 12. 14.—Every work into judgment with every secret thing.

3 John 1. 9.—Diotrephes, who loved the preëminence.

Col. 1. 18.—That he might have the preëminence.

Bottle 70

Matt. 6. 9.—Our Father who art in heaven.

2 Cor. 6. 18.—Ye shall be my sons and daughters.

Psa. 37. 5.—Roll thy way upon Jehovah.

Psa. 42. 11.—Hope thou in God, for I shall yet praise Him.

Bottle 71

Bishop Thoburn tells us a beautiful story about the picture of his dead child. It was an imperfect photograph, so blurred that scarcely a trace of the features could be seen.

One day he took the picture to an artist and asked him if he could do anything to improve it.

In three weeks the bishop saw the picture in its frame on the wall and was startled. It seemed as if his child were living again before him. The IMAGE had been in the old picture, but was concealed by the blurs and mists that were there also.

The artist had brought out the image until it was like life again.

In every true disciple there is the image of the Master. It may be dim, the features may be overlaid with blemishes and the image scarcely discernable. It is the work of Christ to bring out this likeness until at last it lives in undimmed beauty. This thought of restoration is glorious, but not less glorious is the thought of seeing the FACE of Him who is more loved by us than the daughter by Bishop Thoburn.

Bottle 72

A tragic story is told of the late Prince Napoleon. He had joined the English Army and was one day at the head of a squad riding horseback outside of the camp.

One of the company said: "We had better return; if we don't hasten we may fall into the hands of the enemy."

"Oh," said the prince, "let us stay here ten minutes and drink our coffee."

Before the ten minutes had passed a company of Zulus came upon them and in the skirmish the prince lost his life.

His mother, when informed of the fact, said: "That was his great MISTAKE from babyhood. He never wanted to go to bed in time, nor to arise in time. He was ever pleading for ten MINUTES more; when too sleepy to speak he would lift up his two little hands and spread out his ten fingers, wanting ten minutes more. I sometimes called him 'Mr. Ten Minutes.'"

PROCRASTINATION is sometimes from babyhood and is the more dangerous, while the parent is more blamable.

Bottle 73

Archias, a Grecian chief magistrate, was so unpopular that his people conspired against his life. The day drew near for the execution of the plot. Archias was crazed with wine.

A courier arrived from Athens and put into his hands what afterward proved to be an account of the whole conspiracy. The courier warned him: "My lord, the person who writes you these letters conjures you to read them IMMEDIATELY, they contain serious affairs. Archias replied: "SERIOUS affairs TOMORROW," and continued his REVEL. That night, in the midst of his mirth, the conspirators rushed into his palace and murdered him and his associates.

Bottle 71

Psa. 17. 15.—I shall be satisfied.

Gen. 1. 27.—Man in his own image.

Jude 1. 24.—Faultless before the presence of his glory.

Rev. 22. 4.—And they shall see his face.

Bottle 72

Heb. 2. 3.—How shall we escape if we neglect?

Luke 4. 16.—As his custom was.

1 Kings 20. 40.—Thy servant was busy here and there.

2 Cor. 6. 2.—Today is the day of salvation.

Acts 24. 25.—Felix trembled and said, "Go thy way for this time."

Bottle 73

Heb. 2. 3.—How shall we escape if we neglect?

1 Kings 20. 40.—Thy servant was busy here and there.

Heb. 11. 25.—Pleasures of sin for a season.

Acts 24. 25.—Felix trembled and said, "Go thy way for this time."

Bottle 74

One day when James Brainerd Taylor, then a young man, was out driving, he stopped at a water TROUGH. Another YOUNG man was watering at the same trough. Taylor said: "I hope you love the Lord; if you do not, I want to commend Him to you as your best friend."

The STRANGERS went their way. The young man was CONVERTED, entered the ministry, went to Africa as a missionary. Years after he said: "Over and over again I wished I knew who that man was who spoke to me at the watering trough, but I never knew until some one sent to me in Africa a box of books. Opening one I turned to the title page and saw a portrait, 'Oh, that is the man! That is the man who PREACHED to me at the watering trough.'" It was the portrait of Brainerd Taylor.

Bottle 75

SHINE THOU AS THE LIGHT:
Stand thou near to its SOURCE,
And open thy life to light's life-giving day;
For the in-coming beam feeds the outgoing ray.

SHINE THOU AS THE LIGHT:
Let thy HARMONY tell to the world
That the light doth CONTENTION expel,
And doth settle the lives of the many from strife,
More and more as the light shineth in on the life.

SHINE THOU AS THE LIGHT:
As the natural light doth incessantly shine,
Nor lightens a palace more than cottage of thine:
So shine thou INCESSANTLY, at home and abroad:
To the poor and the weary uncover thy light,
And God shall uplift thee from earth's transient night,
To heaven, where shineth light's perfect delight.

SHINE THOU AS THE LIGHT:
Yea, NOISELESSLY shine—
Let no one persuade thee that less noise is less brave:
For the currents of ocean and life that are strongest,
ARE firm, deep, BUT NOISELESS
Like light's noiseless wave.

SHINE THOU AS THE LIGHT:
Let its ENERGY speak
And spur thee to action, not fickle and weak
But strong, quick, undaunted—
Like light's leaping beams,
Oh, shine as the Christ-light,
The LIGHT that REDEEMS.

Bottle 74

Prov. 11. 30.—He that is wise winneth souls.
Acts 8. 4.—Everywhere preaching the word.
Acts 8. 29.—Join thyself to this chariot.
Acts 20. 20.—From house to house.

Bottle 75

Matt. 5. 14.—Ye are the light of the world.
James 3. 16.—Where envy and strife is.
Matt. 6. 3.—Let not thy left hand know.
1 Thes. 4. 11.—Study to be quiet.
Eccl. 9. 10.—Do it with thy might.

Bottle 76

Von Zealand, Frederick the Great's greatest general, was a Christian and the king was a SCOFFER. One day the king was making his coarse jokes about the Saviour and the whole place was ringing with guffaws of laughter. It was too much for Von Zealand, the general that had won numerous and great battles for Prussia and had really put the CROWN on the king's brow.

With German militariness he stood up and said, amid the hush of FLATTERERS, shaking his gray head solemnly: "Sire, you know I have not FEARED death, you know I have FOUGHT for you in thirty-eight battles and thirty-eight battles I have won. Sire, my hairs are gray; I am an old man; I shall soon have to go into the presence of a greater than thou, the mighty GOD who saved me from my sin, the Lord Jesus Christ whom you are BLASPHEMING against. Sire, I cannot stand to hear my Saviour spoken against. I salute thee, sire, as an old man, who loves the Saviour, on the edge of eternity."

Frederick the Great, with a trembling voice, said: "General Von Zealand, I beg your pardon, I beg your pardon." The company dispersed in silence, and the king reflected as never before on that Greater One whom his general REVERENCED, even above himself. Stand up for Christ! Be VALOROUS!

Bottle 77

The American Messenger tells the story of a young man who was PROCRASTINATING and his danger was revealed to him in a DREAM.

He became a Christian in the middle of the night. He felt that he could not give up a grudge he held and give his life to Christ in the evening, and so he went to bed and to sleep.

He dreamed that he was at a railroad station. It was of great importance to him to take the train about to start. For some reason he was not inclined to step on board. The train started. One car after another passed him with increasing speed. The last car on the train was passing and its rear platform was over against him.

In his dream he said to himself, "It is NOW or never!" and seizing hold of the rail he barely succeeded in swinging himself upon the platform.

He awoke and at once felt that he understood the meaning of his dream. He said to himself, that is God's WARNING to me. I must decide NOW or I am lost forever.

He arose from his bed at the midnight hour and knelt down before GOD. After a fierce struggle he gave up his UNFORGIVING spirit and gave himself to Christ. He could FORGIVE when God for Christ's sake was forgiving him.

PROCRASTINATION is thus sometimes seen to be caused by an unforgiving spirit; a spirit that shall in no wise pass through the gates of the city.

Bottle 76

1 Cor. 15. 10.—I am what I am.

2 Tim. 1. 12.—Nevertheless I am not ashamed.

Matt. 26. 72.—He denied with an oath—I do not know.

2 Pet. 1. 5.—Add in your faith valor.

Bottle 77

2 Cor. 6. 2.—Now is the accepted time.

Jer. 8. 20.—The harvest is ended and we are not saved.

Acts 24. 25.—When I have a convenient season.

Heb. 2. 3.—How shall we escape if we neglect?

Heb 2. 1.—Lest we drift by them.

Bottle 78

As Andrew Jackson lay dying, he was asked by his pastor: "Do you FORGIVE all your enemies?" "I forgive all my enemies freely from my heart," he replied. "But the men who foully lied about my poor dead wife I will not forgive." "The Saviour made no EXCEPTIONS," said the minister, gently. "ALL your enemies," He said.

There was a long silence, during which the old soldier seemed greatly distressed. Suddenly he looked up, a tender smile on his face. "I can do it," he said reverently. "I will pray to God to forgive them."

A Persian simile reads: "Forgive thine enemies and be to thy bitterest foe like the Sissoo tree, which perfumes with its odors the ax which brings it level with the ground."

Bottle 79

We are told that a man who visited Canova when he was working upon one of his statues thought he was trifling as he touched the marble so lightly, but the great Sculptor said, "The touches which you hold in such light esteem are the very things which make the difference between a BUNGLER and the masterpiece of an ARTIST. As in the works of human genius, so in religious life, perfection is the result of careful attention to LITTLE things.

It is by little touches that the character is changed by a life association.

Bottle 80

U. BOR. SING, the heir of the Rajah of Cherra, India, was converted by the Welsh missionaries. He was warned that he would probably forfeit his right to the crown of Cherra after the death of Rham Sing, who then ruled. The chiefs of the tribes met and unanimously decided that Bor Sing was entitled to succeed Rham Sing, but his Christian profession stood in the way. Messengers were sent repeatedly urging him to RECANT. He was invited to the native council and told if he would put aside his Christianity they would crown him king.

His answer was: "Put aside my Christian profession! I can put aside my head-dress or my cloak, but as for the COVENANTS I have made with my God I cannot, for any consideration, put that aside." Another was therefore appointed king instead of Bor Sing, who was subjected to persecution and impoverished, but he remained faithful in it all.

Bottle 78

Matt. 6. 15.—If ye forgive not man.

Matt. 18. 32.—I forgave thee all that debt.

Matt. 5. 44.—Pray for them that despitefully use you.

Bottle 79

Zech. 4. 10.—The day of small things.

Mark 4. 28.—After that the full corn in the ear.

1 Kings 7. 22.—Upon the top of the pillars, lily-work.

2 Kings 3. 11.—Elisha, who poured water on the hands of Elijah.

Prov. 27. 17.—So a friend shapeth the face of a friend.

Bottle 80

Rev. 2. 10.—I will give thee a crown of life.

Ruth 1. 14.—But Ruth clave unto her.

Phil. 3. 7.—Those I counted loss for Christ.

Mark 8. 36.—What profit if a man gain and lose.

Luke 6. 23.—In that day, leap for joy.

Heb. 11. 26.—Accounting the reproach of Christ greater riches.

Bottle 81

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening and no one dreamed of a possible danger to the good ship, but a sudden flapping of a sail as if the wind had shifted, caught the ear of the officer on WATCH. He sprang at once to the wheel, examining closely the compass.

"You are half a POINT off the course," he said sharply to the man at the wheel. The deviation was corrected and the officer returned to his post. "You must steer very accurately," said the looker-on, "when half a point is so much thought of."

"Yes, for half a point in many places might bring us directly on the rocks," answered the officer.

So it is in life. Half a point from truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty and we are steering for the rocks of time, and so of all kindred sins or vices.

The beginnings are always SMALL. No one climbs to the summit at one bound, but goes the one little step at a time.

Bottle 82

A fisherman stood on the bluffs above his flooded hut on the coast of England and wondered where the GOOD was found.

But the STORM that flooded his hut was the storm that sunk the Spanish Armada in the depths of the sea and SAVED England from the terrors of a Spanish INQUISITION, with its tortures and death.

The fisherman's hut was flooded, but his country and kindred and his own life were saved.

Had the fisherman known then he would not have wondered, nor have complained. The fisherman had need of faith.

Faith takes of NOW and of HEREAFTER and exclaims, "All for good!"

Bottle 83

Over in Scotland when they widened the North bridge of Edinburgh they discovered a marvelous condition.

Down in one of the vaults they found a most wonderful cave of snow-white STALACTITES. The secret of it was this: The rain percolating through the roof had carried with it the lime of the cement and by a SLOW, SILENT process it transformed the gloomy vault into a fairy scene. It was down under the common roadway, a thing of beauty, underneath the tread of busy feet.

So there are lives far from the busy scene of trade, following the treadmill of an accustomed round of duties, PATIENTLY discharging the COMMON task, being beautified and ennobled by the process.

How much there is of the COMMON-place and homespun; life is full of unassuming duties.

Bottle 81

Gal. 5. 9.—A little leaven leaveneth the whole lump.

2 Pet. 1. 5.—Add in your faith valor.

1 Pet. 3. 4.—The hidden man of the heart.

2 Cor. 3. 18.—Changed into the same image.

Bottle 82

Rom. 8. 28.—All things work together for good.

Gen. 42. 36.—All these things are against me.

1 Cor. 13. 12.—Now we see through a glass darkly.

Lam. 3. 39.—Wherefore doth a living man complain?

Bottle 83

Gal. 5. 9.—A little leaven leaveneth the whole lump.

2 Pet. 1. 5.—Add in your faith valor.

1 Pet. 3. 4.—The hidden man of the heart.

2 Cor. 3. 18.—Changed into the same image.

Bottle 84

A certain minister tells of a young man who came to him recently, asking the very important question: "What Christian work can I do?"

I said to him, "What time do you rise in the morning?" "At half past six," was the answer.

"What time do you breakfast?" "At 7 o'clock."

"What do you do next?" "Go to the offices where I work."

"What do you do there?" "Work steadily until 12 o'clock."

"What do you do then?" "Go to lunch."

"What do you do next?" "Work steadily until half past five or six, and sometimes later."

"What do you do next?" "Go to supper."

"What do you do next?" "Read the paper or sometimes go to a concert or a lecture. Too tired to do much. Loaf around home generally."

"What do you do next. "Go to bed."

"Is that a sample of every day?" "Yes, of every day."

"When would you do Christian work?" "I don't know."

"Murray," I said, "God has so placed you that I don't see where you would get time for Christian work." Murray looked at me a moment and said, "I guess that's so," and he rose to go.

"Wait, Murray," I said. "Are there other men employed where you are?" "Yes, many," he answered.

"Do you do your work as well as the rest, or more poorly, or better?" "Oh, as well as any of them, I think."

"Do they know you are a Christian?" "Why, yes, I suppose."

"Do they know you are anxious to do Christian work?" "No, I don't think they do."

"See here, Murray, here's Christian work you can do. Start tomorrow. Do your work better than they do. See what needs to be done, as you never did. HELP the other fellow who is behind, if you can. Let them all know you are a Christian, not by talking, but by LIVING."

"Get in a helpful word here and there, get some fellow to drop his oaths, get some fellow to drop his beer, show Christ living in you and controlling you. Preach the gospel among your associates by the best life you can live. Try it, will you?"

"He thanked me, said he never looked at it that way before.

"Six weeks after this I met the superintendent of Murray's department in the offices of the great corporation.

"He said: 'Isn't Murray one of your men?' "Yes," was my reply, "Why?"

He answered: "What's come over Murray?" I could only say, "I don't know. I didn't know anything had come over him."

"Well, there has. He's the best clerk in the whole force, and has DEVELOPED into that in the month past. He's the best INFLUENCE about the whole place. The men all notice it. There is a different atmosphere in his department. He must certainly be a Christian. Quiet and earnest and full of spirit that imparts itself to others. Yes, something has come over Murray."

"We need more Murrays and you can be one, brother, if you will. Will you attempt it?"

Bottle 84

1 Thes. 5. 11.—Edify one another.

Gal. 6. 2.—Bear ye one another's burdens.

Matt. 20. 28.—To minister and to give his life.

1 Cor. 15. 58.—Always abounding in the work of the Lord.

Bottle 85

Some one tells of a curious little SPIDER in South America that has a home under the water. It has the power of forming a bubble about itself in which, like a diving bell, it sinks to the bottom, remaining there for hours, living below, but breathing the air from ABOVE.

When it comes to the surface it is perfectly dry, not the slightest moisture having penetrated the atmosphere in which he lived.

So may the believer be in this world: so surrounded by a heavenly ATMOSPHERE that evil will not contaminate him.

Bottle 86

A young LAWYER, an INFIDEL, going to the West to settle for life, made his boast that he would locate in some place where there were no churches, Sunday-schools, or Bibles. He found a place which substantially met his conditions.

Before the year was out he wrote to a former classmate, a young minister, begging him to come and bring plenty of Bibles and preach and start a Sunday-school, "For," said he, "I have become convinced that a place without Christians and Sabbaths and churches and Bibles is too much like HELL for any living man to stay in."

Bottle 87

An officer in the United States Army while in Kansas set fire to some grass and the result was the greatest prairie FIRE ever known in the state. It swept clear across Kansas and into what is now Oklahoma.

Streams and roads did not impede its progress.

Thousands of settlers LOST their houses, with many horses and cattle.

The man who set fire to the grass was very SORRY for his THOUGHTLESS, RECKLESS act, but he could not stop the fire, nor replace the property.

Bottle 88

An advertising device is seen in the shop window of a drug store on Broadway, New York.

It consisted of a glass globe which seemed to be filled with water in which several gold fish were swimming about.

In the center of the globe, apparently in the water, a canary bird was hopping about entirely at his ease, with the fish swimming on all sides of him.

Of course the globe had an interior cavity with an inner wall of glass around it. The BIRD and FISH were living in different elements, though the supply of the bird was INVISIBLE. A Christian life is like that canary bird, SUPPLIED with LIFE from invisible sources.

Bottle 85

John 17. 15.—Keep them from the evil.

2 Cor. 6. 17.—Be ye separate, saith the Lord.

Bottle 86

1 Tim. 4. 12.—Be thou an ensample in manner of life.

Psa. 119. 130.—The entrance of thy words giveth life.

Acts 28. 6.—After they had looked, they changed their minds.

2 Cor. 7. 1.—From filthiness of the flesh and spirit.

Bottle 87

Gal. 5. 9.—A little leaven leaveneth the whole lump.

James 3. 5.—How great a matter a little fire kindleth.

Gen. 3. 6.—She took of the fruit.

Judg. 16. 21.—He did grind in the prison house.

Bottle 88

John 17. 15.—Thou shouldst keep them from the evil.

2 Cor. 6. 17.—Be ye separate, saith the Lord.

1 Pet. 3. 4.—The hidden man of the heart.

2 Cor. 7. 1.—From filthiness of the flesh and spirit.

Bottle 89

A Presbyterian Elder, of Pennsylvania, furnishes us with a most practical illustration of the power of ASSOCIATION over the life.

When a small boy a show came to his little town, not far from the farm, and the morning of the show his mother came to him with a bit of money to pay his way into the show, but he, in return, told her what was then the truth, he did not care to go to the show at all, but would go up to the town with the father, who was going upon a matter of business.

The afternoon came and the father and boy went up to the town. The crowds were gathering for the show. It was the talk of every group on every hand.

The boy began to get INTERESTED; then he went down to where many were standing, some little distance from the show grounds, where the tent and animal wagon and showman could be seen.

He began to wish for the money his mother had offered him, and was lamenting to himself when he saw his father on the street; he would go and ask his father.

There was a battle sharp but short between desire and pride; DESIRE was victor, off went our boy, and was soon back, gazing happily at the show grounds, eager to spend the money for the now greatly desired experience. ASSOCIATION did it, and is doing it repeatedly in the realm of religion and of MORALS to this day.

Bottle 90

It is a good thing to be PLEASANT and given to friendliness, and yet there are times when silence is golden. This is amusingly illustrated in the experience of a certain matronly woman, as told by herself:

She found herself seated at a hotel table in the company of six strangers, all of whom were men. She was not the least embarrassed on this account and set herself to make them feel comfortable in her presence. Her first remark was to the one nearest her:

"Quite a pleasant change in the weather." There was no answer, so she turned to the man on her left. "Here is a newspaper if you would care to look at it." The man shook his head, looked startled and did not speak. A younger man sitting opposite reminded her of her son at home, and she spoke next to him. "Anything particularly exciting going on in town?" He smiled, but did not speak.

The woman then concluded that these men were all of them mutes and could not speak and was beginning to make signs, when an official touched her on the shoulder and said, respectfully, "Madam, no one is allowed to talk to the gentlemen on the jury." "The what?" said the woman. "The jury, madam. Those six men are on a jury. The other six are at the table with me." Then for the first time did the woman recognize how thoroughly in place the Bible injunction sometimes is when it says, Study to be QUIET.

Bottle 89

Prov. 4. 15.—Avoid it, pass not by it, turn from it, pass away.

1 Cor. 15. 33.—Evil associations corrupt good morals.

Luke 1. 17.—Turn the hearts of the fathers unto the children.

Prov. 27. 17.—So a man shapeth the countenance of a friend.

Bottle 90

1 Thes. 4. 11.—Study to be quiet.

Eccl. 3. 7.—A time to keep silence.

Prov. 25. 11.—A word fitly spoken is apples of gold.

Isa. 46. 10.—Be still and know that I am God.

Bottle 91

The AGENT of a powerful and wealthy business house saw an opportunity by which he felt sure he could make an enormous PROFIT for the firm, but in order to do so he would be compelled to DISOBEY the instructions which had been given him. He disobeyed and carried through a very successful deal by which his employers won a very large profit. If he had obeyed his orders he would have lost money for the company.

Contrary to his expectations, instead of being commended for his shrewdness, he was promptly discharged.

Next time he disobeyed he might have lost heavily.

So with us in life. God does not demand of us SUCCESS, nor profit, but OBEDIENCE.

It is for us to keep his COMMANDMENTS.

Bottle 92

A story is told of a young man, Raphael, who went into a gambling room in Paris and lost his last penny to the gamblers. He decided to commit suicide, but planned to wait until dark. The day he spent in the museum of an antiquarian.

He became interested in a skin on which was written: "Do you want me? Take me, with every desire I shrink; you can NEVER be rid of me."

The young man took the skin and wished for PLEASURE. He reveled in debauchery. The skin had shriveled.

He loved a beautiful woman and wished for riches. Riches were his. Years went by. Only six inches of the skin remained. He tried to get rid of it, but he could not. Everything he wanted came, and still it shrank. The doctors fought with death; the NEVER be rid of me."

This is but a parable of real life. The UNSELFISH, wholesome life GROWS larger with the years, but it is the characteristic of a LIFE of SELFISHNESS that it SHRINKS as time passes.

Bottle 93

During the summer of 1853 an invalid was induced by his physician to take treatment at the hydropathic establishment at Sudbrook PARK, near Richmond, in Surrey. During his sojourn he was one day walking through the grounds and parks with some friends and Dr. Ellis, the proprietor.

The Doctor pointed out a large sycomore tree DEAD to the roots. "That fine tree," said he, "was KILLED by a single worm."

In answer to our inquiry he told us that two years previously the tree was as healthy as any in the park. A wood-worm was observed by a naturalist who was staying at the establishment. The worm was forcing its way under the bark, and he remarked: "Let that worm alone, doctor, and it will kill that tree." From time to time they observed the tunneling of the worm and it happened as the naturalist said.

So oftentimes with one habit, one fault, or one sin in life. The strongest, most promising life is brought to death.

Bottle 91

Num. 14. 25.—Tomorrow get ye into the wilderness.

1 Sam. 15. 22.—To obey is better than sacrifice.

2 Sam. 6. 3.—The Ark of God upon a new cart.

John 15. 14.—My friends, if ye do whatsoever I command.

Bottle 92

2 Cor. 9. 6.—He which soweth bountifully shall reap bountifully.

Matt. 26. 15.—For thirty pieces of silver.

Prov. 11. 25.—The liberal soul shall be made fat.

Exod. 20. 17.—Thou shalt not covet.

Bottle 93

Eccl. 9. 18.—One sinner destroyeth much good.

Rom. 6. 23.—The wages of sin is death.

Gen. 19. 20.—Is it not a little one?

Num. 32. 23.—Be sure your sin will find you out.

Bottle 94

Henry Drummond tells of a young girl who possessed a rare loveliness of CHARACTER. She always wore about her neck a small locket, but no one was allowed to open it.

None of her companions ever knew what it contained until one day she was laid upon her bed with a dangerous illness.

One of her girl comrades was granted permission to look into the locket, and saw written there these words: "Whom not having seen I LOVE." That was the SECRET of her BEAUTIFUL LIFE.

A beautiful character is as possible for YOUTH as for old age.

Bottle 95

YOUTH is the time to make eternal IMPRESSION; the fabric of the mind seems to have phenomenal retention, and in after years, while other items of mature years are forgotten, the CHILDHOOD impression still lingers. An incident in the life of Chief Justice Olds, of the Supreme Bench of Ohio, furnishes us an example.

In the city of Columbus men were working on a construction that required the use of a derrick. One of the derrick ropes had given away and a part of the derrick had fallen to the street, crushing an old man in its fall.

The chief justice was passing at the time and at once and CHRISTIAN-like gave his HELP to the dying man, while others passed by with looks of inquisitiveness.

The old man was lifted until he leaned against and rested in the arms of Judge Olds. He was unable to speak, but muttering to himself and to all questions he gave no heed.

After a little Judge Olds began to repeat aloud "Our FATHER who art in Heaven," and the muttering ceased until the prayer was ended.

Then the sufferer began again his mournings and mutterings. The PRAYER was again repeated and the same reverent SILENCE by the sufferer, yet no word did he speak.

The chief justice then repeated the first line of that mothers' knee prayer: "Now I lay me down to sleep." That sentence seemed to greatly affect the old, dying workman. It unloosed his tongue and he repeated word by word: "Now-I-lay-me-down-to-sleep; I-pray-thee-Lord-my-soul-to-keep." Then the lips were silent and the chief justice saw that the old man's soul had gone on to God.

Did that infant prayer recall childhood memories and scenes of early years with such vividness as to prepare that soul to meet its God in peace? We cannot know. But this we know: That street scene of Columbus speaks of most precious child MEMORIES in old age and in DYING moments, and that chief justice speaks volumes as to PRACTICED Christianity in the streets of LIFE.

Bottle 94

1 Pet. 1. 8.—Whom not having seen we love.

1 John 4. 19.—We love him because he first loved us.

Heb. 12. 2.—Laying aside every weight and sin by looking.

2 Cor. 3. 18.—Changed into the same image.

Bottle 95

Prov. 22. 6.—Train up a child and he will not depart from it.

Joel 1. 3.—Tell ye your children of it.

Matt. 11. 5.—The poor have the gospel preached unto them.

2 Tim. 1. 5.—Thy grandmother, thy mother, and thee.

1 John 4. 20.—He that loveth God love his brother also.

Bottle 96

Upon a certain occasion when Queen Victoria was at Balmoral she went out unaccompanied, visiting the cottages.

Upon entering one she found an old bed-ridden man quite alone. "What!" said the queen, "have you no one to keep you company?"

"No," said the old man, "my folks be all away seeing the queen. They thought they might get a glimpse of her."

Her majesty talked to him for a time and read a chapter to him from the Bible and on leaving him she put in his hand a five-pound note, saying: "When your people come back tell them that while they have been to see the queen, the queen has been to see you."

How much more of MAJESTY, of true NOBILITY is seen in such a life than is found in the CASTE of the proud ARISTOCRAT or the pharisaic churchman.

Bottle 97

The owner of a large machine shop concluded to teach his men a lesson about the importance of SMALL POSSESSIONS and DUTIES.

In the machine shop there was suspended the great bar of steel, its weight up in tons.

The owner gave to the foreman a piece of cork and a silken thread and bade him move the great bar of steel if he could, but not to touch it with his own strength.

The foreman fastened the cork to the silken thread and hung the thread from a beam alongside the bar of steel. Then he fastened a second thread to the cork and held that thread in his hands.

Drawing the piece of cork away from the great bar, he would let it return with its slight force, and thus at regular intervals the cork would strike against the steel bar.

A foolish experiment, some would say, for the cork could never move the bar, but DESPISE not the day of small things, for under the PERSEVERING action the bar of steel begins to quiver and then to move under the INFLUENCE of this persistent application and soon it swings to and fro in obedience to such a small but persistent energy.

I wonder how much we could, any of us, accomplish if we would only use the little gifts we find in our hands or in our reach.

There is no more certain thing than that our usefulness in the world would be multiplied many, many fold and many a life would be MOVED that now hangs in stolid indifference.

Bottle 96

Luke 19. 7.—Gone to be a guest of a sinner.

Luke 16. 20.—And there was a certain beggar.

3 John 1. 9.—Diotrephes who loveth the preëminence.

Acts 26. 22.—Witnessing both to small and great.

Bottle 97

Zech. 4. 10.—Despise not the day of small things.

Heb. 10. 36.—Ye have need of patience.

Exod. 4. 2.—What is that in thy hand?

John 6. 11.—And Jesus took the loaves.

Bottle 98

There is nothing so ennobling and TRANSFIGURING as a pure COMPANIONSHIP.

Writing of Beatrice, Dante says: "I behold a marvelous vision which has caused me to cease from writing in praise of my blessed Beatrice until I can celebrate her more worthily, which that I may do, I devote my whole soul to study, as she knoweth well; in so much that if it may please the Great Disposer of all things to prolong my life for a few years upon this earth I hope hereafter to sing of my Beatrice what never yet was said or sung of woman."

Beatrice was the inspiration of Dante's mighty poem. Had she not been, the poem had not been. It was the blossom of a pure companionship, but greater companionship with greater transfiguration is possible.

Bottle 99

Dr. John Hall tells an instance of the dangerous influence of bad books.

Dr. Hall was called after midnight to the bedside of a dying man, whom he found in great distress of mind.

The Saviour was presented in his sufficiency and willingness to save them to the uttermost that come unto God by him, and the throne of grace was earnestly entreated in his behalf. Again and again the sufferer rose and kneeled in prayer himself.

At length he seemed to form a new resolution. He went to a trunk and taking from it a package of books, gave the books to Dr. Hall, saying: "Burn these BOOKS, lest they fall into other hands, for they have brought my soul to the verge of HELL."

He received the Doctor's promise and his mental anguish passed away. He died apparently in the faith of Christ.

Alas for the multitude of books, magazines, and papers which have poisoned SERPENTS hidden between the leaves.

Bottle 100

Earth Proposes, God determines even to this day;
Youth is planning for successes
Heaven is pitying earth's distresses,
From above the call descends:—life leaves its clay.

"God is found within this shadow," dost not thou say?
Youth relieved of its distresses,
Earth possessed of HEAVEN successes,
From above the call descends:—life claims its clay.

'Till that time do thou be wise, with love and praise;
Scatter seeds for happy reapings,
Dry thine eyes of all thy WEEPINGS,
Cheer thy life in Heaven's Reunion-resurrection day.

Bottle 98

Rev. 3. 20.—Behold I stand at the door and knock.

2 Cor. 3. 18.—Changed into the same image from glory to glory.

1 Cor. 15. 33.—Evil associations corrupt good morals.

Neh. 13. 24.—Their children spake half in the speech of Ashdod.

Prov. 27. 17.—So a man shapeth the countenance of a friend.

Bottle 99

Acts 19. 19.—Brought their books and burned them.

Acts 26. 23.—Witnessing both the small and the great.

Deut. 12. 30.—Enquire not after their gods.

Psa. 119. 105.—Thy word is a lamp unto my feet.

1 Cor. 1. 20.—Where is the joint-seeker of this world.

Bottle 100

Lam. 3. 27.—It is good to bear the yoke in youth.

Gal. 6. 7.—Whatsoever a man soweth, that shall he also reap.

Eccl. 12. 1.—Remember thy Creator in the days of thy youth.

Bottle 101

In the forests of Galicia the peasants have recently captured a WILD man, who for years has been the terror of the district. Travelers in numerous instances had been attacked by him, and he was accustomed to plunder the cottages of the peasantry for food. By those who had seen the man he was described as a MONSTER, unkempt and covered with hair from head to foot. Finally a hunting party was organized and he was captured. After he had been washed, shaven, and clothed he was identified as a man who had once held high public office in Austria.

He had moved in the highest circles, but finally embezzled a large sum of MONEY. To escape justice he took refuge in the forest and his wandering made him a VAGABOND. Gradually he was TRANSFORMED into a savage.

SIN makes vagabonds of many VICTIMS.

Bottle 102

The Canadian ferry boat Niagara plies between Buffalo and Fort Erie, Ontario. Recently it became embedded in a great field of ice. The engines were POWERLESS against the ice-floe.

The passengers were horror-stricken with fear of being carried over the falls, or the more imminent DANGER of being crushed against a pier of the international bridge. After great exertion they managed to free the boat and reach the American shore.

That boat, HELPLESS in the grip of the ice-floe, is a fair illustration of man or woman who has been caught in the meshes of SIN and HABIT until they have no longer an efficient use of the enginery of the human WILL. Unless they are aroused to ESCAPE they may drift against some pier of life or over some falls to certain death. It is the business of every Christian to warn those who are thus enslaved.

Bottle 103

A Colorado SHEPHERD tells this story of a dog that is his efficient helper in the care of a large flock of SHEEP. On one occasion the dog was left to keep watch of the flock, while the shepherd ate his supper. After he had eaten his supper he told the dog to put the sheep in the corral. This she refused to do, but started off over the prairie.

The herder put the sheep in and went to bed. About midnight he was awakened by the barking of the dog at the corral. He got up and to his astonishment found the DOG with a band of about fifty sheep that had strayed during the day without the herder's knowledge.

But the observant dog knew, and though hungry and tired from the day, she had gone into the NIGHT, SEEKING until she FOUND. The shepherd dog did this out of FIDELITY to duty and LOVE for the strayed sheep. How much better should a man be in his fidelity to his Master and his duty than a shepherd dog. How carefully flocks and FOLDS need to be watched.

Bottle 101

Isa. 21. 12.—And also the night.

Matt. 26. 15.—For thirty pieces of silver.

Luke 12. 20.—Then whose shall these things be?

2 Kings 2. 10.—Thou hast been determined to (time of) asking.

Neh. 7. 4.—The city, wide and large; the people, few.

Bottle 102

Eph. 6. 12.—We fight against principalities and powers.

Judg. 7. 30.—The sword of the Lord and of Gideon.

Psa. 40. 2.—He brought me out of an horrible pit.

1 Cor. 10. 12.—Let him that standeth take heed lest he fall.

1 Pet. 5. 8.—Seeking whom he may devour.

Bottle 103

Num. 14. 40.—Tomorrow get you into the wilderness.

1 Sam. 15. 22.—To obey is better than sacrifice.

Matt. 26. 15.—To minister and to give his life.

John 15. 14.—My friends if ye do whatsoever I comand.

Bottle 104

In Dante's Purgatorio there is given a most picturesque as well as true presentation as to how the stain of SIN is washed from the soul.

Leading Dante to a sequestered place Virgil places both his hands outspread upon the grass gathering up the dew. He washes the grime from off his companion's tear-stained face. Although Dante had only looked upon sin, his slight association with it had polluted his FACE, and he must be cleansed by the dews of REPENTANCE.

Virgil then girds his follower with a reed. Ascending the mountain they come to a rift in a cliff that rises above them. In this opening they see a gate and before the gate are three steps. The first step was of white marble, so polished and smooth that the poet could see himself mirrored exactly as he was. He must first KNOW his sin.

The second step was of deeper hue than perse, was of rough and scorched stone, cracked lengthwise and athwart. If he were to see life, he must REPENT of sin and his life be rent in sobs of penitence.

The third step was as flaming red as BLOOD when it spurts forth from a vein. Upon this step an angel of God held both his feet. A satisfaction must be rendered by himself, or by another. That SATISFACTION had been rendered by another, and so Dante was clear of penalty and might pass on without the shedding of his blood.

Dante ascended the steps and with the point of his sword the angel inscribed on the poet's forehead, "The seven peccata or sins."

Dante had not actually committed all these sins, but the evil dispositions were latent within him, and from them he must be CLEANSED.

This gate was the gate of JUSTIFICATION, and the three steps necessary are here most truly pictured, while SIN, not as the outward act, but as the inward quality of the soul is more truly presented, more scripturally pictured than in many sermons.

Bottle 105

GENIUS is very oftentimes only the ability to stick to WORK. Professor Hibbard, of Wesleyan University, well-known throughout New England as a natural elocutionist, told before he died how he MASTERED Edgar Allan Poe's "The Bells."

He said that he worked on that piece exclusively for an entire year four hours a day, six days every week, besides taking a lesson with his instructor every week of that time.

When he recited it one could see the bells fairly leaping in the reeling steeple, and see all that was going on beneath them. His proficiency in this recitation was not so much of what we call genius but of persistent EFFORT.

In religious life the same fact is manifest. In most cases where the truth of the life is known WORK and FIDELITY are the explanation. Ease has been disregarded and temptation has been resisted.

Bottle 104

Isa. 1. 18.—Although your sins are as scarlet.

2 Cor. 7. 11.—Ye sorrowed after a godly sort.

Heb. 9. 22.—Without shedding of blood no remission.

Rom. 5. 1.—Being justified by faith we have peace.

Prov. 15. 33.—Before honor goeth humility.

Bottle 105

2 Kings 3. 11.—Elisha, which poured water on the hands of Elijah.

Heb. 10. 36.—Ye have need of hold-on-to-it-iveness.

1 Cor. 15. 58.—For as much as your labor is not in vain in the Lord.

2 Cor. 9. 6.—He that soweth bountifully shall reap bountifully.

2 Cor. 5. 9.—We are ambitious to be well pleasing unto Him.

Bottle 106

In the Dore gallery of art in Bond Street, London, is a painting entitled The Vale of Tears. It was the master's last production and is supposed to represent life as it is from its earlier to its latter years, when friends have vanished and DEATH lies immediately at hand.

In the center of a dreary, rocky, night-enshadowed land there opens a deep ravine. Downward along the rough way, as if advancing toward the observer, comes the world's Christ.

His eyes are tender with pitying love. On the left shoulder he bears a CROSS; his hand is stretched forth as if in invitation; burning widely over his head is a resplendent circle of light, which lightens up the whole dark scene; the vale is a rough, craggy cleft between the mountains.

On either side of this central figure, descending through the vale and pressing down the mountain sides, an innumerable company of people is seen. Their crowding forms mingle far back upon the canvas. Only those near the Christ in this dense crowd are plainly enough painted to give expression of the life. All seem to have heard the invitation, "COME unto me all ye that labor and are heavy laden."

Some are kneeling at His feet. Other impotent ones are advancing. The painting includes the most abject, the most pitiable.

All ages of the WORLD, all climes, all ills are represented.

Oriental mothers, with their infants, occidental statesmen, with their burdens, the Jewish high priest, with his sins, kings and queens, pallid with pressing care, great soldiers of centuries, great statesmen, great churchmen, priests of all faiths, crowds of the middle class and multitudes of the poor pressing down either side of the mountain around the central figure.

But all of life is not seen, neither all the mind of the artist, except you discover in the left hand corner of the painting, CONCEALED amid the dark shadows and clinging in thick coils around a blasted tree the ugly, writhing form of a huge SERPENT. Here is the CURSE; here is the sin; here the explanation of the multitude; here the cause of the vale of tears.

Bottle 107

The Board of Trade Journal tells of a spider-web factory now in successful operation in France, where ropes are made of SPIDER WEB intended for balloons for the French military aeronautic section.

The spiders are arranged in groups of twelve about a reel upon which the THREADS are wound. The web is washed and thus freed from the sticky cover. Eight of the threads are then taken and of these, cords are woven which are stronger and lighter than cords of silk of the same thickness. Thus so delicate a thing as the strand of a spider's web can be multiplied until it becomes a strong ROPE with which one might strangle a man to death.

So simple thoughts that are but shadowy at first, if indulged in, become cords of LUST or GREED or SIN to BIND the strongest to his undoing.

Bottle 106

Matt. 11. 28.—Come unto me and I will give you rest.

John 12. 19.—The world is gone after him.

1 John 4. 19.—We love him because he first loved.

Heb. 11. 34.—Out of weakness were made strong.

Isa. 53. 5.—And with his stripes we are healed.

Bottle 107

2 Sam. 18. 29.—Is the young man safe?

Prov. 23. 2.—If thou be a man given to appetite.

Song of Sol. 2. 15.—The little foxes that spoil the vine.

Exod. 4. 2.—What is that in thine hand?

1 Sam. 3. 13.—He restrained them not.

Bottle 108

When Major-General O. O. Howard was on the Pacific Coast some of his friends planned to honor him by a reception. They planned to have it on Wednesday night.

It was to be a great affair and the President of the United States had given his sanction.

When announcing the affair to Major General Howard they said: "General, we want to see you on a matter of business on Wednesday night of next week."

"Well, gentlemen, you cannot see me on that night, as I have a previous ENGAGEMENT."

They then explained that it was the reception that the President had given his sanction.

The old veteran stood up and said: "You know I am a CHRISTIAN, and when I first became one I arranged my WORK so that I could go to PRAYER MEETING every Wednesday evening for PRAYER and PRAISE, and I never let anything INTERFERE with the keeping of that engagement."

They had the reception, but they had it on Thursday night.

When J. Wilbur Chapman was in that cty he asked: "Who is the man who has the greatest INFLUENCE for GOOD in this community?" We are not surprised that the answer was: "It is Major-General Howard."

Bottle 109

Argus is fabled to have had one hundred eyes, only two of which ever SLEPT at once. Jupiter sent Mercury to slay him, but he could not reach him UNAWARES. At last Mercury took the form of a SHEPHERD and played such charming music on his pandean pipes and told such interesting stories that the hundred eyes were all closed in sleep at once. Then Mercury cut off his head at a single stroke.

Beware of him who comes with over-much music to compliment or flatter thee.

Bottle 110

A cobbler who could only SPELL out the meaning of the Bible used to gather a few barefoot CHILDREN in his shop on Sunday morning to TEACH them all he knew.

ROBERT RAIKES happened to pass his shop one morning and was struck by the idea. He carried it out and the RESULT is the Sunday School of the World.

Thus the Sunday School hero, like many others, is unnamed and unknown, and was unlearned, but possessed of zeal and a REVERENCE of the word of God. Angels on earth are entertained sometimes unawares and often depart without leaving their card to tell us who they are. There are great names that are known, but the greatest names are the unknown.

Bottle 108

1 Cor. 11. 1.—Be ye imitators of me, even as I of Christ.

1 Cor. 15. 10.—I am what I am.

Gen. 49. 4.—Unstable as water, thou shalt not excel.

Exod. 17. 12.—Aaron and Hur stayed up his hands.

Ruth 1. 14.—And Orpah kissed her mother-in-law.

Psa. 18. 49.—I will give thanks unto thee among the nations.

Prov. 20. 27.—The spirit of a man is the lamp of Jehovah.

Eccl. 5. 4.—Pay that which thou hast vowed.

Bottle 109

Ezra 8. 29.—Watch ye and keep and weigh in Jerusalem.

Psa. 119. 110.—The wicked have laid a snare for me.

Matt. 3. 25.—While men slept the enemy came.

1 Cor. 10. 12.—Let him that standeth take heed lest he fall.

2 Cor. 11. 14.—Satan fashioneth himself into an angel of light.

Bottle 110

2 Kings 3. 11.—Elisha, who poured water on the hands of Elijah.

Psa. 139. 17.—How precious are thy thoughts unto me.

Isa. 27. 6.—They shall fill the face of the world with fruit.

Isa. 40. 31.—They that wait upon the Lord shall pass on their strength.

Mark 4. 28.—First the blade, then the ear, after that the full corn.

Mark 10. 13.—And were bringing unto him little children.

John 6. 11.—And Jesus took the loaves.

Bottle 111

In the year 1870 France declared war against Germany.

When an official brought the message at NIGHT to Von Moltke, the general coolly said to the officer: "Go to pigeon hole No. 7, in my safe; take a paper from it and telegraph as there directed to the different troops of the empire."

The general then turned over and calmly went to sleep again. The next morning as Von Moltke was taking his customary walk a friend said to him: "General, you seem to be taking it very EASY. Aren't you AFRAID of the situation? I should think that you would be very busy." But Von Moltke replied: "All my work for this time has been done long BEFOREHAND and everything that can be done now has been done."

PREPARATION brings PEACE. The life-rest that many seek in the days of STORM and do not find because they carry no oil to settle the waves.

He RESTS well who has done all that can be done.

Bottle 112

The CROWN that was used at the stately function of the coronation of Queen Victoria was the tiara. This was manufactured by the state jewelers in 1862, at the personal COST of her majesty, and may be said to weigh eighty troy ounces—nearly seven pounds.

It consists of a light shell of gold, entirely encrusted with diamonds, 3,196 stones in all—523 are rose diamonds and 2,673 brilliants.

This CROWN was preceded in point of time by circlet of gold, choicely bejeweled. It was made for the Queen in 1858, and consists wholly of diamonds, nearly all of them crown jewels.

It was this diadem which was used on the occasion of the marriage of the PRINCESS ROYAL.

There is yet a third crown, known as the state crown, which was used on all occasions when the Queen visited the House of Lords. It is kept in the Tower of London and on such occasions was taken out of the regalia room and was borne before the Queen on a cushion.

Except for this purpose the CROWN has only left the tower on two occasions during the long reign of Victoria, and these two times only that the ermine might be motified and some jewels tightened.

The crown has never been actually worn by the Queen at any function since her coronation, sixty years before this memorable anniversary.

The estimated VALUE of this state crown is 225,000 pounds; one half this value is credited to two stones, the ruby which belonged to Edward, the Black Prince, and the large sapphire purchased by George IV. The remaining half of the value is found in 3091.

Crowns and jewels are well, but the VALUE of these three crowns and all of the crowns of the Orient added are of finite value; only one crown is eternal and infinite in value.

Bottle 111

Amos 4. 12.—Prepare to meet thy God.

Eph. 5. 16.—Buying up the opportunity.

Eph. 6. 12.—We fight against principalities and powers.

Matt. 24. 44.—Be ye also ready, for in such an hour as you think not.

Bottle 112

Rev. 3. 11.—Hold fast; that no one take thy crown.

Eccl. 5. 15.—Naked shall he go again as he came.

Rom. 3. 22.—There is no difference, for all have sinned.

1 Cor. 9. 25.—To obtain a corruptible crown.

Rev. 2. 10.—I will give thee the crown of life.

Bottle 113

A few years ago it was the regular business of some men to wipe all ENGINES, keep them free from oil and dust.

Later on it was discovered that a dirty engine did as good work as a CLEAN one, so the freight engines were not wiped. An unexpected thing happened: the engineers became CARELESS.

The engine-cleaners had to be restored, as the men needed the INFLUENCE of CLEANLINESS. Uncleanness never pays. The writer has often been amazed at farmers who leave their machinery in the open field from one season to another, claiming exposure does not hurt the machine. It may not, but it will hurt every man and boy on the farm.

Care, cleanliness, thrift, attention to LITTLE things cannot be underestimated in CHARACTER building.

Bottle 114

John Robertson, the great Scotch minister, tells of an eloquent professor in college, so learned in Hebrew and philosophy that he was called Rabbi Duncan.

A student was reading one day the fifty-third chapter of Isaiah and stumbling along through the Hebrew, he read:

"He was WOUNDED for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with His STRIPES we are HEALED.

"All we, like sheep, have gone astray; we have turned every-one to his own way; and the lord hath laid on him the iniquity of us all.

"He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a LAMB to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

The student ends, but something noticeable has come over Rabbi Duncan. The students see him trying to speak, but he cannot; at last he puts his head on the Hebrew Bible and a SOB escapes him. Looking up at length, with a broken voice, he said: "Gentlemen, do you know what this is? Do you know what Jesus is doing here? It is DAMNATION, and damnation taken by LOVE."

Bottle 115

The Botanical Gardens of Rio de Janeiro derive their chief glory from the great avenue of palms which adds so much of beauty to the gardens. They are on level ground and surrounded by the wildest mountain scenery. Directly facing the entrance gate is the avenue of royal palms and crossing this at right angles is another avenue not quite so long, but equally as fine.

The two avenues make a beautifully perfect CROSS, the trees reaching a height of eighty feet and meeting overhead form a living gallery more BEAUTIFUL than can be imagined. The main avenue consists of 150 trees placed 30 feet apart, inclosing a path twenty feet wide, and so extending almost a mile.

God emphasizes both in nature and in revelation the importance of beauty.

Bottle 113

1 Pet. 3. 4.—The hidden man of the heart.

2 Cor. 7. 1.—From filthiness of the flesh and spirit.

2 Pet. 1. 19.—A lamp shining in a squalid place.

Heb. 10. 22.—Having our bodies washed with pure water.

Zech. 14. 1.—A fountain open for sin and uncleanness.

Psa. 65. 9.—The river of God is full of water.

Bottle 114

Num. 29. 11.—The sin offering of atonement.

Psa. 8. 4.—What is man that thou art mindful of him.

Prov. 15. 33.—Before honor goeth humility.

Song 5. 10.—Chiefest among ten thousand.

Isa. 53. 5.—And with his stripes we are healed.

Zech. 14. 1.—A fountain opened for sin.

John 19. 5.—Behold the man,

Bottle 115

Rom. 1. 20.—Even his eternal power and Godhead.

1 Kings 7. 22.—Upon the top of the pillars was lily-work.

2 Cor. 4. 18.—The things seen are temporal.

Psa. 92. 12.—The righteous shall flourish as a palm tree.

Bottle 116

In the city of Philadelphia there is today a large collection of antique engraved gems and tablets which cost nearly $600,000 and gives to the Free Museum of Science and Art of the University of Pennsylvania much of its importance, but which is nevertheless declared to be almost entirely spurious specimens, none of which should have deceived a competent buyer.

It is the famous Maxwell-Sommerville collection of antique engraved gems. Before 1891 it was exhibited in the Metropolitan Museum of Art, in New York city, and was received with great enthusiasm.

Although it is the laughing stock of the antiquarian world, great numbers of pupils from schools and students from colleges still pass by this mixture of rarities and RUBBISH in the QUAKER city with a sort of veneration.

It is the story woven about the pathetic figure of an old gentleman with a hobby; it reveals the system of pitfalls warily laid for the American collector, and throws an amusing and ironical light upon some items of higher education.

In early life Professor Sommerville was a book publisher with a hobby for glyptology; he accumulated a fortune and then traveled the world in SEARCH of specimens accounted by him as great TREASURES.

In 1894 he was appointed professor of glyptology in the University of Pennsylvania, and the collection became the possession of the University of Pennsylvania in 1904.

A cameo known as "The Triumph of Constantine," supposedly "engraved when Constantine held the Roman Empire in Byzantia." This piece, now pronounced a base fraud, cost the sum of $33,500.

The collection was INSPECTED in 1904 by Dr. A. Furtwangler, of Munich, recognized as the highest authority on glyptology in the world, and the following sentence is expressive of his inspection: "The engraved gems in the collection of Maxwell Sommerville are chiefly forgeries."

This is a fair illustration of how men may be duped in the financial world, even though they have a fair measure of knowledge.

It illustrates also in a startling manner the sort of RELIGION that is found in possession of many and accounted as the result of much wisdom, a sort of "TRIUMPHAL CONSTANTINE," but on examination it is found to be rubbish.

Bottle 117

A UNITARIAN preacher once said to NEWTON: "Sir, I have collated every word in the Hebrew SCRIPTURES seventeen times, and it is very strange if the doctrine of the atonement which you hold should not have been found by me."

Newton's answer is worth remembering. He said: "I am not surprised at this. I went once to light my candle with the extinguisher on it."

Bottle 116

Matt. 24. 24.—Deceive, if it were possible, the elect.

2 John 1. 7.—Many deceivers are entered into the world.

2 Tim. 3. 13.—Evil men and seducers wax worse and worse.

2 Thes. 2. 10.—With all deceivableness.

Gal. 5. 7.—Ye did run well, who ditched you?

2 Cor. 11. 14.—Satan fashioneth himself as an angel of light.

Eccl. 12. 14.—Every work into judgment with every secret thing.

Psa. 55. 21.—But his heart was war.

Bottle 117

Exod. 30. 12.—Every man a ransom for his soul, rich and poor.

Num. 29. 11.—The sin offering of atonement.

2 Chron. 29. 27.—When the burnt offering began, the song began.

Isa. 53. 5.—And with his stripes we are healed.

Matt. 20. 28.—To minister and to give his life a ransom.

Heb. 9. 22.—Without blood is no remission.

Bottle 118

RUSKIN has said: "There is no MUSIC in a REST, but there is the making of music in it."

In our whole life melody, the music is broken off here and there by rests, and we foolishly chafe under the silence and the seeming break-off in our lives.

God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, unexpected pauses in the hymn of your LIFE and you lament that your voice must be silent and your part missing in the music which goes up to the ear of the Creator.

But not without design does God appoint the note and rest. With us, as with the one who sings, the best breath and its best oxygen with its best life becomes ours.

Bottle 119

Samuel Hebitch, "the master fisher of men" in India, entered an English officer's tent and asked him to read the first two verses of Genesis.

The officer took down his unused Bible and read the verses. Then Hebitch knelt and prayed.

The next day he returned, made the same request, offered the same prayer, and left without another word.

After the strange man had left the officer began to feel that his LIFE was truly "without form and VOID, and DARKNESS was upon the face of the deep."

The third day Hebitch came in and said: "Now read the first three verses of Genesis," and as the officer read, "God said, Let there be LIGHT," the light of SALVATION came into the officer's life, and he began to rejoice.

What wonderful measures of formless darkness are found in the life of those to whom God's word has not yet come.

Bottle 120

The saintly A. J. Garden, as he lay in the chamber in West Brookline Street, Boston, looked up and with one radiant burst of JOY, cried, "Victory! VICTORY!" and so he went home.

Moody's last words are historic. The golden LADDER came to his PILLOW as he lay waiting the call and in an almost ecstasy of happiness he cried, "Earth is receding and HEAVEN is opening."

Grace for living belongs to the days of life just as certainly as the grace for dying belongs to the time of death.

Bottle 118

Eccl. 3. 7.—A time to keep silence.

Isa. 46. 10.—Be still and know.

Mark 6. 31.—Leisure to eat.

Bottle 119

Gen. 1. 1.—In the beginning God created.

Psa. 40. 2.—Out of a pit of tumult.

Prov. 25. 11.—A word fitly spoken is apples of gold.

2 Tim. 3. 16.—All scripture is inspired and is profitable.

2 Cor. 12. 14.—The third time I am ready to come.

Bottle 120

Psa. 23. 4.—Through the valley of the shadow of death.

Eccl. 3. 2.—A time to die.

1 Cor. 15. 57.—Thanks to God, who giveth us the victory.

2 Tim. 4. 6.—For I am now ready to be offered.

Bottle 121

Mr. Lyall, the evangelist, speaks of an occurrence in the north of Ireland, while he was conducting services in one of the Presbyterian Churches. On the first Sunday night of the mission a tall, fine-looking, elderly man came up and said: "Mr. Lyall, I would like to have a talk with you." We went apart and he began the interview by saying that he was an employer of labor in this city, had hundreds of men and women on the pay roll, and had a measure of INFLUENCE in the City.

"But that is not what I wanted to talk about. It is concerning my spiritual condition," and he went on to say something like this: "Three years ago I was deeply CONVINCED of my need of Jesus Christ. One night I was in my room alone with God—an unsaved man. I was conscious of the Divine presence. I knew that if I yielded to him then I would be SAVED. I was just on the threshold of the kingdom, but I began to count the COST.

"I deliberately and willfully got up from my knees and walked out of the room.

"Later they were appointing elders in the church, and the pastor of the church said the people were very anxious to have me for one of their elders. I at first refused, saying an unsaved man had no business to be an elder in any church. Because of his persuasion, I finally consented.

"About a year later the spirit of God came to me again, and I felt that he was giving me another chance, but the DEVIL came and whispered, 'Don't make a fool of yourself. You are an elder of the church. Everybody believes you are a CONVERTED man; the people will laugh at you.' I yielded to the subtle temptation and once again RESISTED the Holy Ghost."

Then he added, with a strange look in his eyes, that almost froze my blood: "Mr. Lyall, listen. Standing before you tonight in this vestry is a LOST soul. I believe that I am as much lost tonight as I ever will be in HELL, only I have not got there. I have walked the streets night after night—I have not slept a whole night for months—I would have plunged myself into the Belfast Loch before this were it not for what lies beyond. I did not come to you for help. I am beyond all human HELP and Divine help, too. I want you to tell my story wherever you go, that men and women may be WARNED against the SIN of resisting the Holy Ghost." And he went out from the building.

Bottle 122

During the revival services in a certain place might be seen a man with his finger on a text, pointing a soul to his Master. Speaking to him you would recognize him as the soul-winner called Tommy the Stutterer.

The minister asked him one day: "Tommy, how do you manage? You can't speak plainly, and yet you lead so many to Christ. How is it?" He looked into the questioner's face and said: "Doc-doctor, I give 'em the Bi-bi-ble. That don't stutt-tut-ter."

Some other soul-winners might win more souls if they were "STUTTERERS," and gave them the Bible that doesn't stutter.

Bottle 121

Gen. 4. 16.—And Cain went out, and dwelt in the land of wandering.

Num. 14. 25.—Tomorrow get you into the wilderness.

1 Kings 19. 19.—Plowman Elisha, with twelve yoke before him.

Jer. 8. 20.—The harvest is past, the summer is ended.

Hos. 4. 17.—Joined to idols, let them alone.

Amos 4. 12.—Prepare to meet thy God.

1 Thes. 5. 19.—Quench not the spirit.

Gen. 6. 3.—My Spirit shall not always strive with man.

Bottle 122

2 Pet. 3. 16.—Some things hard to be understood.

2 Tim. 3. 16.—All Scripture is inspired and is profitable.

2 Cor. 10. 10.—His presence weak and his speech contemptible.

1 Cor. 1. 27.—God hath chosen the weak things.

Isa. 35. 8.—The wayfaring men, though fools, shall not err therein.

Bottle 123

A man came into my room the other day, writes the Rev. J. H. Ritson, a missionary. I thought he was a BEGGAR. He pulled out a bit of crumpled paper and put it down on my desk. It was a bank note for 1,000 pounds sterling.

Said he: "I am seventy-three years old and I have walked here from North London and am going to walk back to SAVE the railway fare."

It has often been said that the true way of GIVING is to give until it COSTS. We may not all agree about the saving of the railway fare, but we may well follow the thought of the spirit of this splendid example.

Bottle 124

Beautifully bosomed in the Cumberland hills of England lies Thirlmere Lake; around it are the hills and towns; beyond these hillsides. From hills and mountains farms, high up in the summits, the little rivulets and streamlets pour their waters down into the lake.

Ninety miles away lies the great city of Manchester, busy and black and big. Through conduits and pipes, in valleys and along the hills for ninety miles the clear, LIFE-GIVING WATER of Thirlmere Lake is carried, and then by another system of pipe and conduit it is distributed to all the THIRSTY people of that great city.

So does God furnish from afar and from unexpected, UNSEEN SOURCE drafts that refresh our souls.

Trust God, O man, to find a way from FOUNTAIN to thy thirsty soul in any time of need.

Bottle 125

Lord, let me be the torch that springs to LIGHT
 And lives its LIFE in one exultant flame,
A blaze of living fire against the NIGHT,
 Although it drop to darkness without FAME.

For I have watched the smouldering, LUKE-WARM soul,
 Choked in the ashes that itself hath made,
Despised the grudging measures of its dole,
 And turned from it bewildered and afraid.

Light me with light of love, this my desire,
 With light of love I pray! Then let me burn
My little moment in pulsating FIRE,
 And so perform my mission in my turn.

Let me be LIGHT-HOUSE for some rock or reef,
 SHINING afar to light a soul's return,
That it be saved from shipwreck, loss, and grief:
 Make me thy TORCH, O Lord, to brightly burn!

Bottle 123

Heb. 6. 1.—Let us press on unto full growth.

2 Tim. 2. 3.—Endure hardness as a good soldier.

2 Sam. 24. 24.—I will not offer that which cost me nothing.

Luke 21. 3.—She of her penury cast in more.

Prov. 11. 25.—The liberal soul shall be made fat.

Bottle 124

Psa. 65. 9.—The river of God is full of water.

Isa. 55. 1.—Ho! everyone that thirsteth, come.

John 4. 9.—How is it that thou asketh drink of me?

John 7. 37.—If any man thirst, let him come unto me and drink.

Heb. 10. 22.—Having our bodies washed with pure water.

Zech. 14. 1.—A fountain opened for sin and uncleanness.

Bottle 125

Rev. 3. 16.—So, because thou art luke-warm I will spew thee out.

3 John 1. 9.—Diotrephes, who loveth the preëminence.

Gal. 5. 22.—The fruit of the SPIRIT is love (life-reach).

Matt. 5. 14.—Ye are the light of the world.

Matt. 11. 12.—The enthusiastic take it by snatching.

Bottle 126

Once when Sir Michael Costa was conducting a REHEARSAL, with a great number of performers, including hundreds of voices, as the mighty chorus rang out in union with the thunder of the organ and the roll of drums and ringing horns and cymbals clashing, some one man who played the piccolo, far away in some corner, said within himself: "In all this din it matters not what I do," and so he ceased to play.

Suddenly the great conductor stopped, flung up his hands—and all was still—and then he cried out to the ONE man in the corner, where is the piccolo!

The quick ear MISSED it and to him there was a discord, because it failed to take its part.

O soul, do thou thy part with all thy MIGHT! LITTLE thou mayest be, insignificant and HIDDEN, thou mayest think thyself, and yet God seeks thy praise. He listens for it and all the music of his great universe is richer and sweeter because thou givest THANKS.

Bottle 127

In certain parts of the ALPS where the people live scattered about as SHEPHERDS, a beautiful and touching custom prevails which softens somewhat the dreary loneliness of their dreary, solitary lives.

Just as the sun leaves the valleys and the last rays touch the snow-capped summits, the SHEPHERD whose hut is farthest up the peak takes his ALPINE horn and with trumpet voice, cries: "Praise the Lord!" Instantly all the other shepherds, standing at the threshold of their cabins, repeat, one after another, the same appeal, until the echo resounds far and wide, from peak to peak, "Praise the Lord!"

A solemn silence follows the last note and each shepherd KNEELS bare-headed, in deepest REVERENCE and PRAYER. Later on, when night envelops the mountains, the horn is heard again. "Good-night!" is heard far and near and the shepherds peacefully retire to rest as they rest who praise the Lord.

Bottle 128

The SWORD of HONOR voted to Rear-Admiral DEWEY, the naval HERO of Manila, by joint resolution of Congress, in June, was made by Tiffany & Co., of New York. It has been placed on exhibition at the office of the Secretary of the Navy.

It is one of the finest specimens of the swordmaker's art ever seen in this country; with the exception of the steel blade and the body metal of the scabbard the weapon is composed of 22-karat gold.

Yet he is more a hero who wields the sword of the Spirit to save his fellow-men than the Admiral who, with a steel-blade sword, helps to SAVE his country.

Bottle 126

Gen. 19. 20.—Is it not a little one?

Rom. 14. 7.—None of us liveth to himself.

Luke 12. 7.—More value than many sparrows.

John 6. 11.—And Jesus took the loaves.

Bottle 127

Psa. 95. 6.—Let us kneel before Jehovah, our maker.

Luke 4. 16.—As his custom was.

Eph. 5. 20.—Giving thanks always for all things.

Psa. 18. 49.—I will give thanks unto thee among the nations.

Bottle 128

Isa. 2. 4.—Their swords into plowshares.

2 Pet. 1. 5.—Add in your faith, valor.

Rev. 2. 10.—I will give a crown of life.

2 Tim. 2. 3.—Endure hardness as a good soldier.

2 Tim. 4. 7.—I have fought a good fight.

Bottle 129

The whitest expanse of newly-fallen SNOW contains a large amount of DIRT, as may be proved by melting a quantity of it.

The air is wonderfully pure and clear after a snowfall, because the IMPURITIES have been removed and now are found in the snow. The mechanism of this purification is found in The Lancet, of London: "A fall of snow has a purifying effect upon the air equal to, if indeed not greater than, a storm of rain. The action as regards suspended impurities may be compared to the clarifying effect of a fine, insoluble powder which, when thrown into impure water, gradually settles, carrying with it the impurities.

Tradition has it that after a fall of snow men feel stronger, owing to the exhilarating effect of the snow-swept air and apart from the removal of impurities by snow, there is reason to believe that the LIFE qualities of air are intensified by some unobserved action of the snow on the oxygen of the air, forming, perhaps, ozone or oxygenated water.

In his article the writer demonstrates the difference between the atmospheric POLLUTION of London and a Kentish suburb twelve miles south, and though the London atmosphere before the snow was polluted hundreds of fold more than its Kentish suburb, after the snow the atmospheres were equally pure.

Among other reasons God doubtless appointed the snow even as the cold to be a purifier of atmospheres for the life of men.

But a vastly more important purifier is appointed for the atmospheres of life itself that need a snowfall from God for cleansing that we may have the ozone of God's cleansed air and be as those who are "washed in snow-water."

Lives vastly differ, like the atmospheres of London and its Kentish suburb, but after the snowfall comes the "London life" is like the "suburb life."

And when the final snowfall comes the lives will be alike, and all IMPURITIES be absent.

Bottle 130

Three INDIANS in the vicinity of Green Bay once became converts to the TEMPERANCE cause, although previously given to much DRINK.

Some white men formed the resolution of trying their Indian SINCERITY.

They placed a canteen of whiskey in their path and hid themselves in the bushes to observe the motions of the red men.

The first saw the flask in the pathway and with an "UGH!" made a high step, passed on.

The second laughed, saying: "Me know you," and walked around the flask.

The last one drew his tomahawk and dashed the canteen to pieces, saying "UGH! You conquer me—now I CONQUER you."

There are three ways in which sin may be treated; the only safe way is its destruction. A flask undrunk by you and left unbroken may be the ruin of another life.

Bottle 129

Lev. 13. 45.—And he shall cry: "Unclean, unclean!"

2 Sam. 9. 12.—Mephibosheth eateth as one of the king's sons.

Psa. 17. 15.—I shall be satisfied when I awake.

Isa. 1. 18.—Although your sins be as scarlet.

Bottle 130

2 Kings 13. 19.—Thou shouldst have smitten five or six times.

Psa. 119. 110.—The wicked have laid a snare for me.

Prov. 16. 32.—He that ruleth his own spirit is greater.

Prov. 23. 34.—As one upon the top of a mast.

Matt. 5. 25.—Agree with thine adversary.

Rev. 3. 16.—Because thou art lukewarm.

Bottle 131

The story is told of a woman who had a rare rosebush. She worked over it for weeks, but saw no RESULT of her labor.

One day she observed a crevice in the wall near the bush and noticed a small shoot of the rosebush running through the crevice. She went to the other side of the wall and there she found her rose blooming in splendid beauty and her labor REWARDED.

Some of us have to work year after year, seeing little, if any result, and the message comes not only from this rosebush but from God, WORK on. Do not be DISCOURAGED. Your work is blooming on the other side of the WALL. There is no such thing as wasted time or labor in the service of God.

Bottle 132

Rev. Henry Bromley, a city missionary in Brooklyn, New York, was one day passing through a dark hall in a tenement house. He saw through a broken door a woman and three children sitting at a bare table on which there was only a loaf of BREAD.

He paused an instant, arrested by the indications of refinement. While he tarried they all bowed their heads and repeated in concert:

"God bless our going out, nor less
Our coming in, and make them sure.
God bless our daily bread and bless
Whate'er we do, whate'er endure;
In death unto His peace awake us,
And heirs of His salvation make us."

A few hours later at a supper in the conference room of the church he was called upon to ask a BLESSING. With the scene in the chamber of poverty fresh in his mind he repeated Prince Albert's translation of the German hymn, the verse the poor woman and her children had spoken over the half-dime loaf; and afterwards he related the incident. A stranger who had come to the conference room with a business acquaintance by what seemed the merest chance, could not keep silent.

He inquired if the family lived far away. Being answered that they did not, he requested that they might go at once and see them.

He explained: "Long ago in a country home in Scotland my grandmother taught my sister and myself to repeat that grace. The grandmother died, the sister married and went I know not where. It is years now since I lost sight of her, but always in my home that grace is said, and I feel that if my sister is living it is said in her home, too."

It was one of the remarkable instances of God's GUIDING hand. These two were the brother and sister. The woman had passed from a decent home to destitution in a garret.

For a time she ceased to say this grace TAUGHT her by her grandmother, but the words, "Whate'er we do, whate'er endure," drew her back into the CUSTOM of early years.

God moves in a mysterous way, and with whatever form of THANKS we remember His benefits, there is a blessing certain.

Bottle 131

Gen. 49. 22.—His branches run over the wall.

Ruth 1. 20.—Call me not Naomi. Call me Mara.

1 Cor. 15. 58.—Always abounding in the work—for as much as.

Gal. 6. 9.—In due season ye shall reap, if.

Bottle 132

John 6. 11.—Jesus took the loaves, and when he had blessed them.

2 Cor. 9. 8.—God is able to make all things abound.

Psa. 55. 17.—Evening and at morning and at noonday.

Prov. 22. 6.—Train up a child—he will not depart.

Luke 1. 13.—Zacharias—Jehovah remembers.

Eph. 5. 20.—Giving thanks always for all things.

Bottle 133

Off the coast of New South Wales a terrific STORM was raging. Within sight of land a vessel struck upon a rock and was certain soon to sink. No lifeboat could reach them from the land—no human being in such a storm could swim and reach the shore.

In the hold of the vessel were a number of pigs. The captain ordered ropes secured to them, then they were thrown overboard.

They at once swam to the shore, where men seized the ropes attached to them. A line of communication was thus established, and every one of the endangered crew was saved.

The life-line bearers were only PIGS, seeking their own lives, but they brought together the ones who were about to PERISH and the ones who were so EAGER to SAVE.

It is the "ROPE" that is important and God oftentimes demonstrates that the bearer of it may be some unknown, unlettered soul who only seeks to save.

Bottle 134

RUSKIN says that many people read the BIBLE in the same way that the HEDGEHOGS were once supposed to eat grapes. They rolled themselves over the grapes, so it used to be thought, and what fruit stuck to their spines they carried off and ate.

So your hedgehoggy Bible reader rolls himself over his Bible and declares that whatever sticks to his own spines is SCRIPTURE, and that nothing else is.

Read in this way, the Bible can be made to fit any form of DOCTRINE and any fashion of LIFE.

Such readers, if they knew, are only so many Ingersolls, modern "church INFIDELS."

Bottle 135

Two men met on the DIKES that surround the city of New Orleans during the great flood when the city seemed doomed.

The water from the Mississippi on the one side, and from the Gulf on the other, threatened the city.

The one man said to the other: "What would you do for this city if you had the strength and money?" The question surprised the one who was addressed, and he answered, hastily: "What would you do? You seem to have been thinking about the matter." "Oh," said the first man, "I would, if I had the money and the power, build these dikes so wide and so high that no FLOOD could endanger the city."

Said the second man: "I would not do that, but I would get my arms beneath the city and LIFT it above the dikes, so that no FLOOD could endanger it."

No life can be said to be SAFE, however diked about, as long as it is on the sin-level, any more than a city can be said to be really safe when it is not above the sea level.

To be absolutely SAFE, the life must be lifted above the TIDES of SIN. This is God's plan and the everlasting ARMS are sufficient to the task.

Bottle 133

John 6. 11.—And Jesus took the loaves.

1 Cor. 1. 27.—The things that are despised hath God chosen.

2 Cor. 10. 10.—His presence weak, and his speech contemptible.

Bottle 134

Mark 4. 24.—He saith unto them, "Take heed what ye hear."

John 6. 66.—Upon this, many of his disciples went back.

John 17. 17.—Thy word is truth.

1 Cor. 1. 20.—Where is the joint-seeker of this world?

Eph. 4. 14.—Carried about by every wind of doctrine.

2 Tim. 3. 16.—All scripture is inspired and is profitable.

Rev. 22. 18.—If any man add:—if any man take away.

Bottle 135

Deut. 33. 12.—Dwell in safety—dwell between his shoulders.

Psa. 40. 2.—Out of the pit of tumult.

Phil. 3. 20.—Our citizenship is in heaven.

1 Thes. 5. 11.—And build each other up.

Bottle 136

Dr. Watkinson tells in the following words about his visit to South Africa. He says: "I went to South Africa and visited Johannesburg. There I visited one of the greatest gold mines in the world.

"I saw the ponderous machinery, stamps and mills and streams of water, was almost deafened by the thunderous roar, but I saw no atom or gleam of gold. I mentioned the fact to the superintendent who had led me through the works. Gazing intently at a stream of water running through a sluice he suddenly dipped his finger into it and exclaimed: 'There goes a bit,' but it was as invisible to me as GOLD upon the Collection plate, and so I went away from that great mine and SAW no particle of the PRECIOUS metal; when we landed at Liverpool they took out more than three million dollars in gold from that very mine.

"It was INVISIBLE to me at Johannesburg, but its massive, shining bars were easily seen in Liverpool.

"Not only was that gold in Johannesburg, but it was the real power back of all the machinery, though I saw it not."

So the spiritual may be HIDDEN under the processes of earth. The results that we see may lie far back in the currents of force distant as far as Liverpool from South Africa.

But the day is coming when all shall be made plain when we land on the eternal shore. We can well afford to toil on here, though much of what is promised is veiled and seemingly absent, the result is certain, the reward eternal and sure.

Bottle 137

It is strange to read that VESUVIUS is now blooming like a garden, the ASHES being made into a very rich fertilizer by the addition of lime or soda. In September, 1906, it is a mountain of death, its inhabitants fleeing from it in terror and its vegetation destroyed under the hot ashes.

But after the short time of three months the rains have watered the ashes, man has fertilized them and the volcano has become a MOUNTAIN of life, robed in green and decked with blossoms far towards its top.

Nature cannot endure desolation and DEATH, but its inner principle and instinct is life. It is saturated with curative strength—under its healing touch the volcano ash-heap is speedily covered with verdure and fringed with FLOWERS.

What man has done with the help of God through God's Nature at Vesuvius thou mayest do for some Vesuvius-life. The CROSS has healing virtue for all human GUILT, and even a life that has been burned out with SIN and is only an ash heap, can yet be made to BLOOM again.

Man only added lime to the desolations of Vesuvius and God did all the rest.

It is not much we do or can do for the RECLAIMING of a life, but when we have done our little part God is to do whatever may be necessary to change desolations into GARDENS of flowers and fruit.

Bottle 136

Eccl. 12. 14.—Every work into judgment with every secret thing.

1 Cor. 2. 14.—They are spiritually discerned.

2 Cor. 4. 18.—The things seen are temporal.

1 Pet. 3. 4.—The hidden man of the heart (ornaments).

1 Cor. 13. 12.—Now we see through a glass darkly, but then.

Bottle 137

Gen. 4. 9.—Am I my brother's keeper?

Exod. 4. 2.—What is that in thy hand?

2 Sam. 9. 12.—Mephibosheth eateth as one of the king's sons.

2 Kings 6. 6.—The iron did swim.

Psa. 42. 11.—Hope thou in God, for I shall yet praise him.

Prov. 27. 17.—So a man shapeth the countenance of a friend.

Isa. 27. 6.—Fill the face of the world with fruit.

Bottle 138

When the Carthaginian troops were investing Rome the spot outside the wall was up for sale at auction in the forum. On that ground at the time stood the tent of Hannibal, the dread invader.

After a spirited competition the ground was knocked down to a citizen who bid for it a large sum of money.

He and the other bidders had FAITH in the triumph of their armies, although the FOE was at the gates.

Such faith ought every Christian to have in the redemption of this world to Christ. Faith in the triumph of his armies, even though at times the besieging host appears fearless at the very gates.

Bottle 139

Two sailors VENTURED far out on the over-hanging precipice which is on one of the islands in the Gulf of Saint Lawrence.

Their captain saw the DANGER they were in and warned them of it. One of them shouted back: "No danger, captain, no danger!" and as he shouted he stamped heavily on the ground, as if to say, "See, it is all solid here."

In an instant the TREACHEROUS spot gave way and the sincere but DECEIVED men were launched into eternity.

Sincerity is no guarantee of SAFETY. It is very unsafe to believe an untruth. What a man believes makes a vast difference.

Bottle 140

Mr. Moody tells of his little boy who called to him one day: "Papa, I want a drink," and then went on with his play. The father thoughtlessly kept on with his reading. Soon the child spoke again: "Papa, I want a drink," but he still kept on unconcernedly with his PLAY and Mr. Moody continued to read.

Presently the boy left his PLAY, came and took hold of his father's knee and said earnestly: "Papa, I am THIRSTY. I must have a DRINK." As soon as I saw that the child meant what he said I granted his request SPEEDILY.

When a man leaves his toys or his IDOLS of PLEASURES or RICHES he is in earnest and will get of God all that he asks and all that he needs.

Bottle 138

Gen. 50. 24.—I die, but God will surely visit you.

Josh. 2. 21.—She wove the scarlet line in the window.

Ruth 1. 20.—Call me not Naomi. Call me Mara.

Isa. 54. 17.—No weapon against thee shall prosper.

Ezek. 37. 3.—Can these bones live?

Matt. 16. 18.—The gates of Hades shall not prevail.

1 Tim. 4. 12.—Be thou as an engraver in faith.

Heb. 11. 1.—Faith is assurance and conviction.

Bottle 139

Mark 4. 24.—He saith unto them, take heed what ye hear.

2 Chron. 18. 7.—I hate him for he prophesied evil.

Psa. 19. 13.—Keep back thy servant from presumptuous sin.

1 Cor. 10. 12.—Let him that standeth take heed lest he fall.

Eph. 4. 14.—Carried about by every wind of doctrine.

2 Tim. 3. 16.—All scripture is inspired and profitable.

Rev. 22. 18.—If any man shall add:—if any man shall take away.

Bottle 140

Luke 11. 9.—Keep asking and ye shall receive.

2 Kings 2. 10.—Determine to (time of) asking:—if thou see me.

Gen. 32. 26.—I will not let thee go except thou bless me.

Luke 11. 8.—Because of his importunity, he will rise and give him.

Bottle 141

In an editorial in Engineering, of London, September, 1906, an account is given of the proposed RECLAIMING of the Zuyder Zee.

The Zuyder Zee is nearly one sixth as large as the whole of Holland. The present Zuyder Zee is the outcome of floods. The North Sea, by degrees, has SWAMPED the whole district. It has long been the ambition of the Dutch to restore this country to its original size.

The area of Holland is about ten thousand square miles. The area of the Zuyder Zee about fifteen hundred square miles, or one million acres. The depth of water varies from eleven to twenty feet. The first and most vital part of the work is the construction of a dam twenty miles long in North Holland. This construction will require eight years of time. The breadth of this dam is to be thirty feet, and considering the present risk of floods and power of breakers, it will be a very difficult task. Large canals will be made inside of this area; according to present calculation it will take twenty-four years for this land to be rescued from its present swamp condition.

The work must be done piece by piece, it not being considered advisable to attempt the whole area at once. After vegetation covers one part another part is to be reclaimed.

The COST of this great undertaking is calculated at about $65,000,000, but in spite of such heavy expenditure the great scheme will be worth while, for nearly one million acres of now worthless land will be made beautiful and productive for decades or centuries.

What was not prevented years ago at a cost of hundreds of dollars must be remedied now at a cost of millions.

This swampy part of Holland is like many a life that was once solid ground and now is swamped.

Whether it be the result of reckless life of NEGLIGENCE it remains equally certain that a supreme effort alone will restore the life to its original condition of beauty or of utility.

At whatever expense of EFFORT the life RECLAIMED will more than repay such effort.

Bottle 142

In the history of Sparta we have record of a royal prince imprisoned in the stocks, preparatory to his execution. In the darkness of the night preceding the day set for execution, he sought to extricate himself and ESCAPE.

His leg was fast, but with a blow of his ax he severed it and crawled away to where his friends lay in hiding.

It was the PRICE of FREEDOM and he paid it gladly to escape the doom that hung over his life.

The SIN that stands betwen us and Jesus Christ must be SACRIFICED. The FOOT or HAND or EYE may be gladly given up if the life is by such sacrifice made FREE.

Bottle 141

Josh. 13. 1.—Very much land to be possessed.

Isa. 27. 6.—Filled the face of the world with fruit.

Isa. 54. 2.—Lengthen thy cords and strengthen thy stakes.

John 11. 39.—By this time he stinketh.

Rom. 15. 28.—I will come by you into Spain.

Bottle 142

Exod. 4. 2.—What is that in thy hand?

Mark 9. 45.—If thy foot offend thee, cut it off.

Matt. 5. 25.—Agree with thine adversary quickly.

Acts 24. 25.—Felix trembled and said, Go thy way for this time.

1 Cor. 3. 15.—Saved yet so as by fire.

Job 19. 20.—Escaped with the skin of my teeth.

Phil. 3. 7.—These I counted loss for Christ.

Bottle 143

Not many years ago a vessel of the White Star Line went to pieces on a rock off the coast of Newfoundland and 500 persons went down to a watery grave. A young man having a large business in Detroit was on board the vessel.

Soon after it went down a dispatch came to Detroit saying that he was LOST. The business was suspended; the store closed up. Relatives and friends were mourning his death.

A few hours after another dispatch came. It contained one word, "SAVED," with the young man's name signed below it.

That dispatch they framed and put in his office. If you go into that man's office now to do business with him you may see that dispatch, "Saved," hanging upon the wall. These two dispatches had vastly different effect, because they were vastly different. The difference between LOST and SAVED is the difference between Hell and Heaven. The one is occasion for great grief; the other, occasion for great gratitude.

Bottle 144

Robert W. Weir, the artist, was selected to paint a picture for the rotunda of the Capitol at Washington. He chose for his subject, "THE EMBARCATION OF THE PILGRIMS."

The picture was completed. He called his artist friends to speak their criticism. Only one criticism was offered, "The FACES were expressionless," all else was excellent.

Mr. Weir immediately began a STUDY of the lives of the PILGRIMS, He pored over those Christian biographies, how they braved the ocean dangers, a wintry wilderness, absence from native land that they might worship God.

He took up his brush again and painted the picture which adorns the rotunda of the Capitol, which is one of America's treasures.

The faces are no longer expressionless, for the spirit of the Pilgrims came into the spirit of the painter.

Bottle 145

During the reign of Marcus Aurelius the PERSECUTION of Christians was very bitter. Some of the best SOLDIERS had become Christians. The decree came that the army was to march through the temple and each man was to bow before the image of the emperor. Many were obedient to the decree. Forty men were found set aside. By the Emperor's decree they were to be stripped and exposed on the ice in the Tiber until they RECANTED or died. On their march to the river they took up the cry, "Forty wrestlers, wrestling for thee, O Christ, to win for thee the victory; to win from thee the CROWN."

One only of these failed under this terrible TEST. Entering into the temple he prostrated himself before the image.

The captain of the guard, touched by their teaching and their BRAVERY, disrobing himself as he went, took up the cry of the thirty-nine, "Forty wrestlers wrestling for thee, O Christ, to win for thee the victory and from thee the crown."

Bottle 143

Luke 15. 32.—Was dead, alive again; was lost, is found.

Exod. 12. 14.—This day for a memorial.

Deut. 8. 2.—Thou shalt remember all the way.

2 Sam. 18. 29.—Is the young man saved?

Bottle 144

Acts 28. 6.—After they looked, they changed their minds.

2 Tim. 3. 5.—A form of godliness.

John 1. 46.—Come and see.

Luke 10. 37.—Mary who sat at the Lord's gate.

John 19. 5.—Behold the man!

Bottle 145

Ruth 1. 14.—Orpah kissed her mother-in-law.

Dan. 6. 10.—Prayed as he did aforetime.

2 Tim. 4. 6.—Ready to be offered.

Heb. 10. 39.—Who draw back unto perdition.

Rev. 2. 10.—I will give a crown of life.

Bottle 146

At the foot of the Rockies on the Pacific coast are very strange and very interesting gullies or cañons reaching far back into the heart of the country.

Geologists go from all parts of the world to see them. You can sail for miles inland in narrow, canal-like creeks. Great cañon fissures in the Rockies into which the waves of the Pacific wind for miles.

As the steamer goes into the narrow creek there seems right before you a precipice of beetling rock.

But there is no reversing of the engines; full speed is registered. You think you are about to go to pieces on the rocky crags. The captain is on the bridge and seems unconcerned; straight ahead you are going, and just as the prow seems to touch the rock the crag splits and you see a waterway that would almost float the navies of the world, nestling in the heart of the mountain.

Your fear was uncalled for. The man on the bridge was not FEARFUL, nor TIMOROUS, because of faith and KNOWLEDGE. How often we find very like to this in real life: like Pilgrim when he saw the lions in the way, but did not know until the journey was continued and instructions were OBEYED that the lions were CHAINED to one side of the way, allowing him abundant room to safely pass.

Bottle 147

An incident from real life is told of the conversion of a young telegraph operator at Zanesville, Ohio, some few years since.

He was converted while asking for PRAYERS in a church.

The incident was related in a meeting in Cincinnati by a Christian neighbor, who knew the circumstance.

At the Cincinnati meeting a young man, also a telegraph operator, was present. He became interested in the account, but DOUBTED the facts.

The same evening while thinking the incident over in his office he concluded to inquire by telegraph of the Zanesville operator if such a case as that related in the Cincinnati meeting had really occurred or was only prepared for its effect.

He gave the signal for Zanesville and Zanesville answered. Touching the key he gave the story over the wires as it had been given in the meeting, giving the name of the young man.

The operator at Zanesville answered, "Yes, it is all TRUE. I am the man myself." A conversation was carried on over the wires between the operators, and the words came in eloquent utterance along the line like a MESSAGE from above, "BELIEVE in the Lord Jesus Christ and thou shalt be SAVED." The return message from Cincinnati was, "PRAY for me NOW." And the two operators, with two hundred miles between them, knelt to pray. Soon came the answer from the Cincinnati operator that everything was clear and his life was given to God.

That which men sometimes most easily DOUBT is but God's ordinary way of doing things.

Bottle 146

1 Pet. 1. 5.—Guarded through faith unto salvation.

Esther 5. 2.—The king held out to Esther the golden scepter.

Psa. 42. 11.—Hope thou in God for I shall yet praise him.

Mark 15. 25.—And they crucified him.

John 11. 39.—By this time he stinketh (despair).

Bottle 147

John 1. 46.—Come and see.

Acts 28. 6.—After they looked they changed their minds.

Acts 26. 22.—Witnessing both the small and the great.

2 Cor. 6. 2.—Today is the day of salvation.

Bottle 148

Thomas Carlyle, toward the end of life, said: "The older I grow—and now I stand upon the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a CHILD, and the fuller and deeper its meaning becomes: 'What is the chief end of man? To GLORIFY God, and ENJOY him forever.' "

There are all sorts of AMBITION in the world; there is no better sort than this. No ambition brings such measure of reward for the years of time and for eternity.

Bottle 149

Wild GEESE by the wagon load were slaughtered in the suburbs of Topeka, Kansas, in 1898.

Some extraordinary atmospheric conditions had brought vast flocks of the fowls down from their lofty courses through the air, and caused them to sail in dismal PERPLEXITY within ten or fifteen feet of the ground.

Night began to come on and the geese were ATTRACTED by the blazing electric lights, and around and around these lights hundreds of geese fluttered in blind confusion.

It did not take long for the people living in the vicinity to discover the opportunity for laying up a supply of poultry. All who had guns or revolvers began to shoot into the thick flocks, and geese by the hundreds came tumbling to the ground. Those who had no guns took long poles and knocked down the distracted birds almost as fast as the gunners did.

Men and women are CAUGHT in the WINDS of life like that sometimes, and fall easy PREY to the devil's pot hunters.

Nothing is more pathetic, no one more to be pitied than the confused soul who flies hither and thither without a GUIDE.

Blinded by the lights of luxury, ease, or notoriety in the lower atmospheres, a multitude are stricken down when they ought to be flying in safety beyond the reach of such dangers.

Bottle 150

He SERVES his CHURCH the best
Who lives pure life and doeth righteous deed,
And walks STRAIGHT paths, however others stray,
And leaves to us his uttermost BEQUEST,
A stainless record which all men may READ.
This is the better way.

No DROP but serves the slowly lifting tide;
No dew but has an errand to some flower;
No SMALLEST STAR but sheds some helpful ray,
And, man by man each HELPING all the rest,
Makes the firm bulwark of the Church's power.
There is no better way.

—*Accommodated from Susan Coolidge.*

Bottle 148

Heb. 1. 11.—Let us press on unto full growth.

2 Tim. 4. 6.—I am ready to be offered.

1 Cor. 13. 12.—Now through a glass darkly, but then.

John 14. 3.—Where I am, there ye also.

Mark 10. 22.—Went away grieved for he had great possessions.

Joel 1. 3.—Tell ye your children of it.

Prov. 22. 6.—Train up a child, he will not depart.

Gal. 5. 22.—The fruit of the spirit is joy (life-refreshment).

Bottle 149

Isa. 5 13.—Into captivity because no knowledge.

1 Pet. 5. 8.—The devil goeth about seeking whom he may devour.

Eph. 4. 14.—By every wind of doctrine.

Gal. 5. 22.—The fruit of the Spirit is peace (life-rest).

Bottle 150

James 1. 27.—Unspotted from the world.

1 Tim. 4. 12.—Be thou (as) an engraver in word.

Rom. 14. 7.—The fruit of the Spirit is goodness (life re-enforcement).

Isa. 58. 6.—Is not this the fast that I have chosen.

Bottle 151

Marcus Dods tells about preaching a sermon to his congregation in Liverpool from the episode of the Prodigal Son and the anger of the elder brother. He says, "As I was leaving the church I was requested to visit a dying man whom I had seen frequently before, but who was then apparently about to pass within the vail.

"He had been for years a careless and irreligious man. I had conversed faithfully and earnestly with him of Jesus and his SALVATION; and he had turned in sincere PENITENCE to his Father, and was, I believe, accepted of him. When I entered I found him in great happiness. I talked and prayed and left.

"His brother-in-law followed me down stairs and said: 'I cannot understand this at all. Here I have been serving Christ these twenty years and I have never experienced such JOY as he expresses, and yet he has not been a Christian, if he really be one, for more than a few weeks'

"Immediately I recognized the 'elder brother,' and I staid long enough to show him just how he looked in the light of the parable. I warned him of the danger of being angry and refusing to go into the father's house to share the joy over the returning PRODIGAL. The result was that he saw his error and was delivered from his ENVY."

Bottle 152

The Rev. Vernon B. Carroll gives the following amusing and illustrating incident. He says: "We were driving out one Sunday from Decatur, when we came upon a Negro with a club in his hand and a freshly killed 'possum on his shoulder.

"We stopped to examine his prize and the Colonel said: 'My friend, do you know it is Sunday?' 'Sartin, Boss.' 'Are you a religious man?' 'I are; I's jest on my way home from church.'

" 'And what sort of RELIGION have you got that permits you to go hunting on Sunday?'

" 'Religion, religion?' queried the man, as he held the 'possum up with one hand and scratched his head with the other. 'Does you 'specks any black man in Alabama is gwine to tie hisself up to a RELIGION that 'lows a 'possum to walk right cross the road head of him and get away free? No, sah! A religion that won't BEND a little when a fat 'possum heads you off couldn't be established 'round here by all the preachers in the universe.' "

Moral: There are many 'possums, and too much religion that bends a little or more than a little.

Bottle 153

The story is told that Leonardo da Vinci, in executing his LAST SUPPER, painted the faces of the apostles so well that he raised expectations for the face of Christ which he failed to meet.

With the FACE neither he himself nor any for whose judgment he cared was quite satisfied.

It is easy for us in real life to have so many adjectives of PRAISE for man that Christ is even less accounted of.

Bottle 151

Luke 15. 32.—Was dead, alive again; was lost and is found.

1 Pet. 1. 8.—Whom not having seen we love.

2 Chron. 15. 3.—A long time without, but when they turned.

Bottle 152

Exod. 20. 8.—Remember the Sabbath day.

2 Cor. 5. 9.—Ambitious to be well pleasing unto him.

Eph. 5. 15.—See that you walk to a point.

Acts 24. 16.—I stir myself up to have a conscience.

Bottle 153

John 19. 5.—Behold the man!

Col. 1. 18.—That in all things he might have the preëminence.

Song 5. 10.—Chiefest among ten thousand.

1 Cor. 13. 12.—Now we see through a glass darkly, but then.

Bottle 154

To prevent a repetition of the disaster of 1900, when the ocean swept over the low island on which the city of Galveston, Tex., stands, drowning men and women and children by hundreds, a great wall of concrete and granite has been builded, partly by the city and partly by the federal government, to keep out the WAVES. The wall is sixteen feet wide at the base, curving to five feet at the top, and one foot higher than the highest water of the 1900 STORM. It has a total length of about four and a half miles and was almost two years in building.

The sea wall rests upon a foundation of four parallel rows of round piling, placed at four-foot intervals, and driven to a depth of forty feet through the sand and piercing into the clay beneath. In addition to this piling between the first and second rows is a solid, continuous sheet piling so formed as to make a tight wall twelve inches thick and extending twenty-four feet below the surface, designed to prevent any undermining action of the currents or waves.

Cast over the tops of these five rows of piling is a continuous concrete base, into which are inserted steel reënforcing rods which extend upwards and around which the wall is formed.

Upon the completed foundation the sea wall is cast in a solid section. Molds are placed and the mixture of cement and crushed granite is poured into them, and when the mass has set, the molds are removed. So the work is carried on. Within the wall at two-feet intervals are steel reënforcing rods ten feet in length and one and one-half inches in diameter.

In conjunction with the building of this great wall it is planned to RAISE up the city, which work is now being carried on successfully, and it is hoped that ultimately the level of the wall will not be above any part of the city.

The construction of the wall includes over thirty thousand carloads of material, which would require full fifteen hundred trains of twenty cars each, or one string of cars reaching over two hundred miles.

This to save property and life at Galveston—and yet the time and money expended is doubtless wisdom.

This whole great project suggests the interrogation, "What about SAVING men from the surfs of sin, from the ocean's storms that drown in destruction and despair?"

What cost is too great—what time too long, what effort too carefully planned?

Bottle 155

At the launching of the new British cruiser Albion, the finest ship of her class in the British navy, a most deplorable ACCIDENT occurred. Large numbers of people forced their way to a frail bridge against which they had been warned, and when the Albion slipped into the water the bridge was carried away and over fifty persons were drowned.

The bridge had been marked DANGEROUS, but the people would not listen to the guards stationed to WARN them.

Bottle 154

Num. 35. 11.—Miklot cities—cities of refuge.

Joel 1. 3.—Tell ye your children of it.

Amos 4. 12.—Prepare to meet thy God.

Prov. 27. 12.—A prudent man seeth, but the simple.

Eph. 6. 12.—We fight against principalities and powers and.

Heb. 2. 3.—How shall we escape if we neglect?

Bottle 155

2 Tim. 3. 16.—All scripture is inspired and is profitable.

Mark 9. 45.—If thy foot offend thee.

Luke 8. 18.—Take heed therefore how ye hear.

Jonah 2. 1.—Prayed out of the fish's belly.

Lam. 3. 27.—Good to bear the yoke in youth.

1 Sam. 3. 13.—He restrained them not.

Bottle 156

Stephen Grellett, a great mission preacher of his time, was DIRECTED by the SPIRIT to take a long journey into the back woods of America and PREACH to some wood-cutters.

He found only empty shanties, for the cutters had gone into the forest, but finding a large shanty he preached his sermon.

The years passed until one day he was walking across the London bridge, when a man took hold of him, and said: "I have found you at last! I have found you at last!" "Friend," said Stephen Grellett, "I think you are mistaken."

"But I am not," said the man. "Did you not preach on a certain day and at a certain place in the back woods of America?"

"Yes," said the good man, "but I saw no one there to listen."

"I was there—I was the ganger of the woodmen—we had moved—I had left my lever, and I went back after it.

"I heard a voice and saw you through the timber wall. I listened to you and was deeply convicted of my sin.

"The arrow stuck fast. I had no Bible. At last I possessed myself of the sacred treasure, and obtained eternal LIFE.

"I told my men the same blessed NEWS, and they were every one converted to GOD and three of them became missionaries.

"And then," added the strange man, "I have been possessed of a desire to tell you that your SERMON had been the means of the conversion of at least one thousand souls."

Bottle 157

Some time ago a span of the iron bridge across the Schuylkill, in Philadelphia, was removed and another one put into its place in less than nine minutes. A train passed over the old span and nine minutes later a train passed over the new.

For months before, the best workmen had been busy making the new span and when the crisis came the work of taking out and putting in was done speedily because of preparation.

It is often an overlooked fact that the PREPARATION of church attendance from Sabbath to Sabbath is the explanation of a LIGHT that breaks in upon the life as in a moment.

The QUIET hours PREPARE us for EMERGENCIES.

Bottle 158

Two traveling salesmen were assigned to the same room in a crowded hotel. One had the COURAGE to read his Bible before retiring and ask his room-mate if he was a Christian.

Out of that experience grew a desire to find a way by which Christian travelers might recognize each other, and so these two men, John Nicholson, of Janesville, and Sam Hill, of Beloit, invited some traveling friends to meet them.

The organization of Christian traveling men was started, called "The GIDEONS," which has since grown to almost five thousand members, has been instrumental in closing the bars in a number of hotels and in starting many revivals.

The organization is an illustration of the great good that may spring from the PERSONAL interest of one earnest Christian.

Bottle 156

1 Thes. 5. 19.—Quench not the Spirit.

1 Cor. 15. 58.—For as much as your labor is not in vain.

Rom. 1. 16.—The power of God unto salvation.

John 15. 14.—Ye are my friends, if ye do.

Isa. 55. 11.—Shall not return void:—it shall accomplish.

Bottle 157

2 Sam. 8. 1.—And after this David smote.

2 Kings 3. 11.—Elisha, who poured water on the hands of Elijah.

Matt. 24. 24.—Be ye also ready, for in an hour.

Eph. 5. 16.—Buying up the opportunity.

Bottle 158

Gen. 4. 9.—Am I my brother's keeper?

Acts 20. 20.—From house to house.

Psa. 95. 6.—Let us kneel before Jehovah, our maker.

Prov. 27. 17.—So a man shapeth the countenance of a friend.

Acts 26. 22.—Witnessing both the small and the great.

Bottle 159

A speaker at Northfield last summer told a vivid story of an express train which was wrecked on its way to the Pacific coast.

The President of the railroad company was on board and hurried to the front, where the ENGINEER, FAITHFUL to the last, was pinned down, helpless and dying, under the wreck of the engine. Bending down, he heard the engineer repeating to himself through his agony, "I KNOW whom I have believed and am persuaded that he is ABLE to KEEP that which I have committed unto him against that day."

The president was greatly moved. "Jim," said he, "I would be willing to GIVE my life, with all that I have, for such a FAITH as that!"

"Ah, sir," answered the engineer, "that is just what it COSTS!"

Truth that is not always welcome and yet the fact remains that discipleship means a CONSECRATION of the whole of life, or it means nothing.

From the beginning, Christianity costs—it cost Christ his LIFE—it costs us ours and we gain only as we give the unalterable price, and he who understands and gives his all, though his physical body may be pinned under some wreck, is easily able to repeat, with Jim, the engineer: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

The price of a "life" is not too much for an experience like that.

Bottle 160

Oh, how times and seasons change a man's idea of VALUES.

John Robertson, of Scotland, tells of a most pleasant beginning of his ministry, among the fisher-folk, in the formative days of his earlier life.

He tells us: "In Stonehaven, where I began my ministry, the markets greatly fluctuate. One of the boats is 'A39,' and the skipper of boat No. 39 commanded the best prices in the market.

"He is the best bargain-maker on the northeastern coast of Scotland. He always gets the best business.

"One day boat 'A39' was far out on the sea. A bright fisher lad, SON of the skipper, was working on the boat, when she suddenly lurched—the tackle swung around and he was swept into the sea—the boat shot ahead and before help could get to him the sea was as calm as if nothing had happened.

"They waited to see if the lad would come up and the FATHER agonizingly looked at the place where his boy went down, but the sea never divided again and they went home.

"When boat 'A39,' with a big cargo comes up on the shingles, the old fisherman comes ashore; the blinds of his cottage are already drawn, for another boat has brought the tidings ashore.

"If I dared to stop him I would ask the skipper, 'What's the price of your fish today?' He would be like to answer, 'My God, the price of the fish is my boy's LIFE.'"

Yes, fish and the price of fish is accounted important, more or less, according to the day and the providence that belongs to it.

Bottle 159

2 Sam. 24. 24.—I will not offer that which cost me nothing.

Psa. 23. 4.—Through the valley of the shadow.

Luke 14. 28.—First sit down and count the cost.

1 Cor. 15. 57.—Thanks be to God who giveth victory.

2 Tim. 1. 12.—He is able to keep my deposit.

Bottle 160

2 Sam. 18. 29.—Is the young man safe?

2 Cor. 4. 18.—The things seen are temporal.

Acts 2. 39.—Unto you and your children.

Luke 1. 17.—The hearts of the fathers unto the children.

Luke 14. 28.—First sit down and count the cost.

Luke 12. 20.—Then whose shall these things be?

Bottle 161

In the POPE'S TREASURE house are two CROWNS which are valued at two million five hundred thousand dollars.

One of them was the GIFT of Napoleon, the Pius VII, and contains the largest emerald in the world.

The other was the gift of Queen Isabella, of Spain, to Pius IX, and weighs three pounds. Its worth is a million dollars.

These are CROWN VALUES, belonging to the realm of queens and popes, and they may sound large to us, except we keep in mind the crown of life which the Lord shall give.

Bottle 162

An old INDIAN, who for the first time had heard the Gospel, was deeply moved and amazed by the story.

He never thought of the Great Spirit as our Father, said he, we HEARD him in the thunder, we saw him in the lightning, in the tempest, in the blizzard, and were afraid, but when you speak of Him as our FATHER, the thought is very beautiful to us.

The amazement of the old Indian needs to settle in upon the lives of us who have heard from infancy of God as Father. We need to think over that thought again and again and meditate upon it until, like the old Indian, we can say, "The thought is very beautiful to us."

In the old dispensation the Jew knew God in his judgments of power and his deliverance of power, but it belongs to the message of God's only Son to teach us of God's fatherhood.

Bottle 163

A story is told of a great Greek statesman who, as he lay on his death bed, was asked what the thing was in his life that he most REGRETTED.

He lay silent for a little, then turned his face to the company, with a tone of sadness: "It is that I have been DISAGREEABLE where I might have been PLEASANT—frowning where I might just as easily SMILED—and unforgiving where a KIND word would have made me a dozen friends.

"Yes, I am a FAMOUS man, but my greatness dies with me, because the gloom that it cast about me chilled those who might otherwise have perpetuated it, and now all my friends can be counted on the fingers of my right hand. Oh, that I might live my life over again!"

What was true in Greece two thousand years ago is true here today and always will be true.

Are you a sunbeam or a shadow in the lives of your ASSOCIATES? Do you do your work gloomily or do you SMILE and SING as you toil?

Bottle 161

Rev. 2. 10.—I will give him a crown of life.

Heb. 11. 26.—Accounting the reproach of Christ greater riches.

1 Cor. 9. 25.—To obtain a corruptible crown.

Rom. 8. 17.—Heirs of God to an inheritance.

Luke 12. 20.—Then whose shall these things be?

Bottle 162

Isa. 19. 12.—After the fire a sound of gentle stillness.

Matt. 6. 9.—Our Father who art in Heaven.

Psa. 103. 13.—Like as a father pitieth:—so the Lord.

Luke 15. 20.—His father saw him and was moved.

Bottle 163

Gal. 5. 22.—The fruit of the SPIRIT is joy (life-refreshment).

Gen. 4. 6.—Why is thy countenance fallen?

Gen. 49. 22.—His branches run over the wall.

Psa. 137. 2.—We hanged our harps upon the willow.

Prov. 25. 11.—A word fitly spoken is apples of gold.

Isa. 61. 1.—Anointed to preach, to bind, to comfort, to give.

Jonah 2. 1.—Prayed out of the fish's belly.

Bottle 164

The company which is proposing to supply the mines in the Rand with electric POWER from the Victoria Falls, 700 miles away, hopes to have its system at work by the year 1910 or 1911.

The power developed is almost inconceivable. The width of the river is a full mile and the drop is 400 feet.

At the bottom of the falls the whole of the volume of water rushes through a narrow, zigzag gorge for several miles.

There is no such concentration of water power anywhere else in the world.

The power house will be situated 350 feet below the falls and will be completely HIDDEN.

Here the electricity will be generated and driven through cables suspended on steel towers a thousand feet apart over the 600 miles of uninhabited country to the suburbs of Johannesburg.

In order to provide for the necessary fluctuation in the matter of supply and demand and to prevent the waste of power all the spare power will be used to pump water into a reservoir at the top of a high hill, where it will constitute a RESERVE supply.

God's great POWER cables are stretched from Heaven to earth and are the real furnishing power of millions of souls to give forth light as well as energy to search for the TREASURE that is hidden and sometimes hidden deep in the heart of man and though the "power house" is out of sight, the currents are as real as those that will reach the mines of the Rand in South Africa from Victoria Falls.

Do thou let these currents illumine and energize thy life.

Bottle 165

One of the men who is helping to WIN Japan for Christ is Tsurukichi, once a BURGLAR, and who has spent twenty-three of his forty-two years behind PRISON BARS.

He tells the story of his past career and it is given in the Missionary Gleaner in these words: "Tsurukichi was a professional pickpocket. By the time he was fifteen years of age he had been imprisoned five or six times. It was his AMBITION to become a clever burglar.

He prospered in his evil course and for a while lived in luxury, but was later apprehended and sentenced for thirteen years in Hokkaido prison. He was one of many prisoners released on the occasion of the death of the Dowager Empress, and on leaving the prison determined to change his life. "But," says he, "my REPENTANCE being a thing without LIFE did not last long."

He afterwards received another sentence of six years for burglary. Learning that religious books could be purchased by the prisoners, he bought a New Testament and began to study, that he might be able to read. At the end of one year's study he was able, with great difficulty, to read the Gospel of Matthew.

After three years he had read through the whole Bible; then, says he, "the OLD Tsurukichi died and the NEW Tsurukichi was BORN." Today he is one of the greatest Christian workers in Japan.

Bottle 164

Lev. 6. 13.—Fire shall be kept burning on the altar.

2 Tim. 3. 5.—A form of godliness, but denying the power.

Ezek. 37. 3.—Can these bones live?

2 Kings 2. 15.—The spirit of Elijah now rests on Elisha.

Rom. 1. 16.—The power of God unto salvation.

Luke 24. 49.—Endued with power from on high.

Bottle 165

Phil. 1. 9.—A prisoner of Christ Jesus.

Col. 3. 9.—Have put off the old man.

2 Cor. 5. 9.—Ambitious to be well pleasing unto him.

Rom. 1. 16.—The power of God unto soundness.

John 11. 39.—By this time he stinketh.

John 3. 7.—Ye must be born again.

Acts 17. 12.—Examined the Scriptures daily—therefore.

Bottle 166

Dr. James Gray has frequently told of a company of boys who were standing wistfully at the entrance of the building in which the great exhibition of the Mechanics' Charitable Association was being held. They all wanted to go in, but had not the price.

A gentleman seeing them said: "Boys, would you like to go in?" There was a vociferous affirmative.

"Then run down to the center door and just say: 'Mr. Jenkins, of the New York Tribune,' and the marshal will let you in."

"Do you think we are so green as to BELIEVE that?" said the boys all but one, and he the son of Dr. Gray.

Stepping out from among the others, he approached the door, uttered the talismanic words and GAINED ADMISSION.

His companions followed, but not one of them was admitted.

The boy who had the FAITH to use the strange words entered that day, and every day of the fair but one, during three months.

Man, would you like to go in—to go in to the NEW LIFE?—to go in to the great eternal exhibit of the Heaven land? Jesus is the talismanic name, only do thou have faith.

Bottle 167

Rev. D. S. Toy, one of our evangelists, himself had a marvelous conversion. He was a man of means and large business influence, but was SLAIN by his APPETITE for strong DRINK.

He was on his way at one time of great desperation to end his life by SUICIDE. When the private secretary of the President of the B. & O. railroad met him on the street, put his arm round him and said to him: "My dear brother, where are you going?" Mr. Toy told him he was going to HELL. The secretary said: "But you need not go. COME with me." And he took him to a home where he was tenderly cared for and BROUGHT to Christ.

The personal word with the touch of LOVE on the part of that secretary was the means of SAVING the disheartened drunkard, and the drunkard redeemed the means of saving many hundreds. A WORD spoken in love, a great change.

Bottle 168

In a beautiful Missouri town some years ago two Italian children, a brother and sister, of eight and ten years, were singing about the streets. Their voices were sweet and clear. Crowds were attracted to them and coins found their way into their treasury in generous numbers.

In the same town, sitting in front of a barber shop at the end of an arcade which ran off from the public square, was an old colored man sawing away on his old fiddle. One leg was gone, but his appearance was somewhat repulsive, and he did not attract crowds nor win coins like his GIFTED COMPETITORS.

One evening the children came into this part of the arcade to sing. About to begin their song they noticed the old darkey. After a whispered word the boy took a coin from his pocket, dropped it into the old man's hat and quietly left the field to him.

Bottle 166

Matt. 7. 14.—Few there be that find it.

Num. 14. 25.—Tomorrow get you into the wilderness.

Acts 24. 25.—When I have a more convenient season.

2 Cor. 6. 2.—Today is the day of salvation.

Heb. 11. 1.—Faith is assurance and conviction.

Bottle 167

Rom. 1. 16.—The power of God unto salvation.

Acts 8. 29.—Join thyself to this chariot.

Acts 26. 22.—Witnessing both the small and great.

Prov. 11. 30.—He that is wise winneth souls.

Prov. 23. 34.—Upon the top of the mast.

Prov. 23. 2.—If thou be a man given to appetite.

Bottle 168

Prov. 11. 25.—The liberal soul shall be made fat.

Gal. 6. 2.—Bear ye one another's burdens.

Isa. 58. 6.—Is not this the fast that I have chosen?

Gal. 5. 22.—The fruit is meekness (life-relinquishment).

Bottle 169

A remarkable bird is found in Mexico, called the Bee-Martin, which has a TRICK of ruffling up the feathers on the top of its head in the exact semblance of a beautiful flower, and when a bee comes along to sip honey from the supposed flower, it is snapped up by the bird and becomes the prey of its DUPLICITY.

Such deception is wonderfully current in life. Many anti-Christs and false teachers, DECEIVING all but the ELECT, and as never before, perhaps, man needs beware of what he hears.

Bottle 170

"You are under arrest! You are disturbing the peace!" snarled a policeman, breaking off the first public prayer of Eva Booth in the streets of London. She was still in her early teens, a slight slip of a girl, and as the bullying officer tightened his grip on her arm she was dragged shrinkingly with him a PRISONER.

But the action aroused the SYMPATHIES of the ROUGH CROWD and in an instant the policeman and his prisoner were surrounded and before the officer could raise his voice he was beaten to the pavement under the shower of fists.

It was the girl prisoner who, FORGIVING his rough grip, and the cell to which he would have dragged her, appealed to the throng in his defense. When the crowd retreated the policeman was groaning with two broken legs and a mass of bruises.

For weeks the little girl in the big ARMY Bonnet paid faithful visits to the helpless man in the HOSPITAL, and when he was released a warmer FRIEND EVA BOOTH and her cause could not have found in all England.

And to this day we are told she receives letters in a rough, scrawling hand, signed simply, "Your POLICEMAN."

Bottle 171

Just as Mr. Toy, the evangelist, was concluding a meeting in Portland, Oregon, a young man sprang upon a chair in the aisle and said: "Listen a minute! My father is a man of means in the East and because of my SINFUL life I ran away from home. I came to the Pacific coast and one day while walking down Market Street, in San Francisco, I met my father face to FACE.

"He had traveled across the continent to find me. I escaped from him and came to Portland, only to find that I had arrived at the time of this REVIVAL. I would have left the city, but for the fact that I did not have money.

"Since hearing Mr. Toy this evening I have concluded that if he could be saved I could be, and if you will pray for me I will do my best."

The man was CONVERTED and miraculously CHANGED. He began at once to WORK constantly for Christ and is today at the head of a RESCUE Mission on the Pacific Coast, where God has greatly used him for the lives of others.

As we hear of such historic instances we are led to use the first message sent across a wire: "What hath God wrought!"

Bottle 169

2 John 1. 7.—Many deceivers are entered into the world.

2 Cor. 11. 14.—Satan as an angel of light.

2 Cor. 4. 2.—Renounced the hidden things of dishonesty.

Matt. 24. 24.—Deceive if it were possible the elect.

Psa. 55. 21.—But his heart was war.

Gen. 4. 8.—And Cain talked with Abel, his brother.

2 Sam. 3. 33.—Died Abner as a fool dieth.

Bottle 170

Gen. 4. 6.—Why is thy countenance fallen?

2 Sam. 9. 12.—Mephibosheth as one of the king's sons.

Prov. 30. 26.—The coneys are but a feeble folk, yet.

Isa. 11. 6.—A little child shall lead them.

Ezek. 37. 3.—Can these bones live?

Matt. 6. 15.—If ye forgive not men.

Luke 6. 23.—In that day leaped for joy.

Bottle 171

Luke 15. 32.—Was dead, alive again; was lost, is found.

Heb. 11. 34.—Out of weakness were made strong.

Col. 3. 9.—Ye have put off the old man.

2 Cor. 7. 11.—Sorrowed after a godly sorrow.

Rom. 6. 23.—The wages is death, the gift is life.

Luke 1. 17.—The heart of the fathers to the children.

Bottle 172

A gentleman who was traveling in NORWAY tells how he went to see a noted church in one of its towns. Upon the tower near its top is the carved figure of a LAMB. Inquiring the reason for this strange figure, you are told that a workman fell from a high scaffold while the church was building.

His fellow-workmen hastened down, expecting to find him dashed to DEATH. They found him almost unhurt.

A flock of SHEEP was passing the Church at the time of his fall and as they were crowded together he fell among them, lighting upon a lamb, which was crushed to death, and so they carved the figure upon the church tower in memory of his rescue.

We think with admiration of the gratitude of this rescued one, taking this form in which to express itself.

There is another lamb, the Lamb of God, the life of whom crushed out saves the falling sinner. What memorial shall we chisel or lift on high to express our gratitude?

Bottle 173

A SLAVE woman named Ogunro, living in the Ilale country, west of the Niger, longed for FREEDOM and worked hard until she secured it. She then traveled to another region to enjoy her life.

Here she was CONVERTED to Christ, and this gave her a new AMBITION. What she now longed for was to TELL the Ilale people, among whom she had been a slave, what good things she had learned.

She went back to Ilale, worked hard and earned money, builded a church, and late in the year 1903 she placed the Church at the disposal of the nearest Christian pastor.

When record of FAITHFULNESS like this comes to us from darkest AFRICA it ought to stir us up to question what church have we built, with our greater opportunities and greater light.

Bottle 174

On a railway train on a branch road running from a great city to a suburb a woman, evidently a foreigner, and very POOR, was encumbered by a baby in her arms and two older children at her side, in addition to several bundles.

The brakeman announced her station, but she was bewildered, and could not easily manage the babies and bundles.

A tall young fellow, conspicuously well dressed and sitting near, apparently lost in a book, tossed the book aside, seized the heavy bundles and gave a hand to one of the little children, helping them to the platform. Then he lifted his hat to the mother as if she had been his own, resumed his place in his book as if he had done that which it was his HABIT to do.

Such incidents in life in any car ought to stir up all those who notice to a like thought and PRACTICE of HELPFULNESS.

The strength of a man's character is in no way lessened because of the presence of this strand of BEAUTY.

Bottle 172

Heb. 9. 22.—Without shedding of blood is no remission.

Rom. 6. 23.—The wages is death—the gift is life.

Mark 15. 31.—He saved others—himself he cannot save.

Matt. 20. 28.—To minister and to give his life.

Isa. 53. 5.—And with his stripes we are healed.

Num. 29. 11.—Sin offering of the atonement.

Bottle 173

1 John 4. 20.—He who loveth God, love his brother.

2 Cor. 5. 9.—Ambitious to be well pleasing unto him.

Acts 20. 20.—From house to house.

Psa. 40. 2.—Out of a pit of tumult.

Rev. 22. 17.—Let him that heareth say Come.

Bottle 174

1 John 2. 6.—Pride of life is not of the father.

1 Kings 7. 22.—Upon the top of the pillars was lily-work.

Gal. 6. 2.—Bear ye one another's burdens.

Gal. 5. 22.—The fruit is goodness (life reënforcement).

Rom. 14. 7.—None of us liveth to himself.

Matt. 23. 11.—He that is greatest shall be your servant.

Bottle 175

You ask me to name that towering mass
Whose battlements wall out the sun's eager light,
That rises like night from the frowning morass,
And a cloud like a CURSE on a pestilence blight
Hangs over it ever, while its deep, slimy moat
Breeds poison and death and corpses afloat,
Make the soul sick with loathing—the eyes blind with dread
As with terror they gaze on the unburied dead;
Whose towers are crowded with souls WRECKED and tossed
Looking HOPELESSLY out on a Paradise LOST.
You ask me its name?—would it never had been!
It is called the SALOON, or the Castle of Sin.
It is here LIFE is bartered, its honor and fame,
And the best gifts of God for RUIN and shame.

Years with all their sweet pledges and promises fair
Of joy and of good and the bountiful share
Of the world's true enjoyments are valued no worth,
Neither glory of living, nor honor of birth—
The sacredest, sweetest, without and within—
Are counted as nought in this Castle of Sin.
It is here hearts are broken and here mothers pray
For the LOST and the erring who have wandered away.
But their prayers are unheeded, for naught doth he care,
The master within, for a heart-broken prayer,
For a mother's beseechings or her soul's throb of pain.
His God is his lust and his master is GAIN.
What matter to him that a sorrowing wife
Bares her head at his gates and pleads for a life
That is dear unto her as the babe at her breast,
Or anything precious in the wild world possessed?

What cares he this keeper, for the orphans' loud cry
That pierces the air like some great cruelty?
They ask for a father, who lies cold and dead,
And beseech for a shelter to be clothed and be fed.
A cry for a mother, but their weeping is vain,
And the echo comes back like the sobbing of pain,
And helpless and hopeless they wander away,
And God, in his pity, alone is their stay.
But sometime and somehow this castle must fall,
Must be leveled to dust its tower and hall.
For its existence is SIN, every stone is a crime,
A shame upon earth and a blot upon time.
Like a leper, it stands at the door of an inn,
Touching each as they pass with his finger of sin.
Some day in God's mercy there shall ring one glad knell,
And this castle shall fall to a bottomless Hell.

Bottle 175

Gen. 4. 9.—Am I my brother's keeper?

Josh. 2. 19.—Whoever shall go out of the doors.

2 Sam. 3. 33.—Died Abner as a fool dieth.

Prov. 23. 34.—Upon the top of a mast.

Prov. 23. 2.—If thou be a man given to appetite.

1 Cor. 15. 33.—Evil associations corrupt morals.

1 Cor. 8. 13.—I will eat no more meat forevermore.

Bottle 176

A little west of Mount Zion, near the Jaffa gate of Jerusalem, is a small terrace on the top of a watershed, so level that the rain, as it falls on it, seems at a loss which way to go. It is the "Terrace of INDECISION."

A part of the water is carried by a breath of wind over on the west side and descends into the Valley of Roses and down to the beautiful plain of Sharon. Fertility and beauty and fruit spring up. Fragrant lilies and the roses of Sharon.

But a large part of the water finds its way to the other side of the terrace and descends through the DARK valley of Tophet to the Dead Sea, where it brings forth the apple of Sodom and is lost forever in the BITTER waters of the sea of DEATH.

There are many "Terraces of Indecision" in actual life, crucial seasons, when a man chooses and forever the Valley of Roses or the valley of Tophet, with their respective atmospheres.

Bottle 177

When ARAGO, the ASTRONOMER, was young, he became thoroughly DISCOURAGED over mathematics.

One day he found on the fly leaf of a text-book a few words from the famous D'Alembert to a discouraged student.

D'Alembert's advice was very short. It was, "Go on, sir; go on!" Arago said afterwards that that sentence was the best teacher of mathematics he ever had. Following it doggedly he went on until he became the leading mathematician of his day.

No man has ever exhausted the power in the words "Go on."

Pushing ahead steadily, PERSEVERING step by step, is the secret of material, moral, and spiritual SUCCESS.

Bottle 178

One day a carrier pigeon tapped at the window of Mrs. Nansen's home, at Kristiania. Instantly the window was opened and the wife of the famous Arctic explorer in another moment covered the little MESSENGER with kisses and caresses.

The carrier pigeon had been away from the cottage thirty long months and had not forgotten the way home. It brought a note from Nansen from the polar regions, stating that all was well.

Nansen had fastened a MESSAGE to the bird and turned it loose. The frail courier darted out into the polar air and flew like an arrow over a thousand miles of frozen waste, and then over another thousand miles of ocean and plain and forest to reach the window of its mistress and deliver the message.

We boast of human FORTITUDE and ENDURANCE, but this carrier pigeon, after an absence of two and a half years, accomplished a feat so wonderful as to cause a commingling of amazement and ADMIRATION.

Like the homing instinct of the carrier pigeon is the homing instinct of the soul—nothing but home satisfies.

Like this carrier pigeon is every man and woman. God has turned us loose with a message, a message of "all is well."

Bottle 176

Gen. 32. 26.—I will not let thee go except thou bless me.

Gen. 49. 4.—Unstable as water, thou shalt not excel.

Ruth 1. 14.—And Orpah kissed her mother-in-law.

Neh. 7. 4.—The city wide and large, the people few.

Esther 4. 14.—To the kingdom for such a time.

Matt. 5. 25.—Agree with thine adversary quickly, lest.

Matt. 11. 12.—The enthusiastic take it by enthusiasm.

Bottle 177

Heb. 10. 36.—Ye have need of hold-on-to-it-iveness.

Heb. 6. 1.—Let us pass on unto full growth.

Col. 3. 2.—Set your minds on the things above.

Eph. 4. 14.—Carried about by every wind of doctrine.

Gal. 5. 7.—Ye did run well, who ditched you?

2 Cor. 12. 14.—The third time I am ready to come.

Acts 26. 22.—I stand unto this day witnessing.

Bottle 178

2 Kings 2. 10.—Determined to (time of) asking.

Psa. 17. 15.—I shall be satisfied when I awake.

Mark 16. 15.—Preach the Gospel to every creature.

Rev. 22. 17.—Let him that heareth say "Come!"

Isa. 52. 7.—How beautiful the feet of him that bringeth good tidings.

Luke 7. 45.—Hath not ceased to kiss my feet.

Bottle 179

The United States Treasury Department reports through the Secretary of the Treasury concerning the LIFE SAVING service as follows: "Our life saving service has 256 complete stations, thoroughly equipped with the latest and most effective life-saving devices, manned by nearly 2,000 EXPERT surfmen, selected solely for professional fitness and (as the law requires) without political or partisan consideration.

The splendid service of humanity keeps its faithful vigil from the northernmost point of the Atlantic down the whole line of ocean coast and around the shores of the gulf to the Rio Grande and along the American shore of the five great lakes, and from the Golden Gate of the Pacific up to the British line.

Out of 4,443 lives IMPERILED only fifty-three were lost, and this is regarded by our life-saving authorities as a splendid percentage of RESCUE.

There are sons and daughters of Christian homes that have moved into Gospel-neglected communities and are without the life-saving appointments of the word of God.

If, in the interest of saving the BODIES of men our government employs two thousand EXPERT surfmen to keep faithful VIGIL on our entire coast line, so that one per cent or a little less than one per cent, are LOST, ought not the Church of Jesus Christ to be as earnest in its effort with the life-saving device of the Gospel, in order that they may save morally and spiritually these lives in NEGLECTED communities?

Bottle 180

In the history of Persia a very tender incident is related. Twelve men had been robbed and murdered under the walls of the city and the king resolved that the guilty ones, if found, should be put to death—they were, after a time apprehended and their GUILT established beyond a doubt.

The oath of the king had been taken upon the Koran and the sentence of death was passed. On the day of execution men and women were in tears as to one young man of exceptional promise—they were crying out, "Can't this young man be PARDONED?" but no way was seen.

A little before the execution the father of the young man came—was admitted to the king and besought the king that he might die in his son's place. Said he: "Oh, sir, be merciful, and let me be EXECUTED in his place—he is young and just betrothed in marriage—I know that he is GUILTY and deserves it all—but I LOVE him and will cheerfully DIE for him."

The king was greatly moved by the father's appeal and accepted the father instead of the son.

The son, wild and almost distracted with grief, pleaded with the king to reverse his decree and save the life of his INNOCENT father, but the son was spared, while the father met for him the just demands of the LAW and was executed with the other eleven who died for their own sins.

The VICARIOUS sacrifice of Calvary is beyond even this..

Bottle 179

Gen. 4. 9.—Am I my brother's keeper?

Exod. 4. 2.—What is that in thy hand?

2 Kings 8. 12.—Why weepest not my lord?

Esther 4. 14.—To the kingdom for such a time as this.

Ezek. 33. 6.—His blood at the watchman's hand.

Bottle 180

Num. 29. 11.—The sin offering of the atonement.

Exod. 30. 12.—Every man an offering for his soul.

Eccl. 12. 14.—Every work into judgment.

Isa. 53. 5.—And with his stripes we are healed.

Mark 15. 25.—And they crucified him.

Rom. 6. 23.—The wages is death—the gift is life.

Heb. 9. 22.—Without shedding of blood is no remission.

Bottle 181

The interest shown in occasional experiments here and there with CHILDREN'S churches has led the Rev. Harry A. King, of the Oakley M. E. Church, of Kansas City, Mo., to organize a children's church, with children constituting the official boards, a child organist, children as elders and deacons and ushers, and of course only children for the congregation.

The services are held Sunday afternoons, but they are in no way to supplant the Sunday school.

Mr. King says he believes that a child should be a CHRISTIAN in a child's way and should be TAUGHT when old enough the polity of the church in which their membership is.

Bottle 182

The Atlanta News quotes a "European Investigator," whose statements should be remembered. Says this authority: "The HANDWRITING of Napoleon I, we are assured by historians, lost him WATERLOO.

"Grouchy could not read with EXACTNESS the message of Napoleon. Was it 'Bataille engagee' (battle is on) or 'Bataille gagnee' (battle is won)? Grouchy chose the latter significance, and not believing it necessary to press forward, arrived too LATE. So much for the curl of a letter, a penstroke or an illegible swell to an 'a.'

"This question was brought forward by the writing master of Alexander Dumas. 'Remember, Alexander,' the master said to him, "the great DEFEAT of the emperor was due only to his scrawling hand. If you wish to succeed in the world, be CAREFUL of your heavy and your light strokes."

If Napoleon had known how to write legibly his descendants would reign today, doubtless, in France. It is the little thing oftentimes that loses or that wins.

Bottle 183

The Atlanta Georgian gives the following historic incident connected with the California earthquake:

"Two days before the EARTHQUAKE a benevolent Hebrew merchant, upon one of the prominent streets of San Francisco, exploited the value of his wares and tried to induce an honest farmer to become a purchaser.

"The farmer frankly admiring the outlay of the merchant, confessed his financial inability and told the story of some recent misfortunes which had left him without money even for the ordinary necessities of his family. The merchant took a $5 gold piece from his pocket and asked the farmer to accept it.

"That closed the incident for that day. Two days later the earthquake visited San Francisco, and from the country a farmer's wagon drove into the city, wound its way to the store of the Hebrew, to transport the merchant and his goods.

"The farmer stated that on the way he had met scores of people, had been offered extravagant sums for the use of the wagon, but had passed these by because of his APPRECIATION."

Bottle 181

Acts 2. 39.—Unto you and your children.

John 21. 15.—Feed my lambs.

Luke 1. 17.—Hearts of the fathers unto the children.

Mark 10. 13.—And they were bringing unto him.

Lam. 3. 27.—Good to bear the yoke in view.

Eccl. 12. 1.—Remember thy creator in youth.

Bottle 182

1 Kings 7. 22.—Upon the top of the pillars, lily-work.

1 Cor. 11. 28.—Let a man examine himself.

Eph. 5. 15.—See that ye walk to a point.

2 Tim. 2. 15.—A workman cutting straight the word of truth.

Jude 1. 24.—Faultless before the presence of his glory.

Bottle 183

Gen. 40. 23.—Yet did not the chief butler remember.

Luke 1. 13.—Zacharias—Jehovah remembers.

Exod. 2. 20.—And where is he?

Phil. 3. 13.—This one thing I do.

Eccl. 11. 1.—Cast thy bread upon the waters.

Bottle 184

We are told of an INFIDEL Swiss ARTIST who was serving the devil to the extent of his ability, who went to Sheffield, England, in 1880; there he asked to make a caricature of a Salvation Army meeting.

He went on that errand and scanned the FACES of the people—with his heart like the troubled sea that could find no REST, tossed and driven by tempest of passion and tormented by a CONSCIENCE burdened with SIN—he looked on the assemblage of worshipers and saw PEACE written on their faces and an inward JOY beaming from their countenances.

The SIGHT convinced him of his sinfulness. He saw that those people had something that he LACKED.

He BELIEVED on the Lord Jesus Christ and found peace through the BLOOD.

Bottle 185

Franklin Pierce was widely celebrated in his day for superior intellect, scholarly eloquence, and painstaking examination of DETAIL, yet in his YOUTH he was not at all fond of study.

His father, Benjamin Pierce, early detected some signs of ability in this, his favorite son, and Franklin was accordingly withdrawn from the village school at Hillsboro and sent to Hancock and Francestown, afterwards to Exeter, where he prepared for college. In 1820 he entered Bowdoin College, at the age of sixteen.

The boy Franklin was a tender-hearted, AFFECTIONATE lad, and very fond of his home; and for some time after his arrival at Hancock he was exceedingly HOMESICK.

At last he decided to run away home. He arrived at Hillsboro one Sunday morning, while part of the family was at Church.

His father, however, was at home, and met the fugitive at the door. "Why have you come home, Frank?" he asked.

The boy was always truthful and answered, simply, "I was homesick."

Without a word of reproach to his son Governor Pierce sent for the coachman. "James," he said, "take the gray mare and the chaise and carry Frank half the way to Hancock. He will walk the rest of the way."

The order was carried out to the letter, and Franklin was set down in the middle of a piece of dense woods. Dejectedly the boy turned his face toward Hancock and trudged along mile after mile. The afternoon was waning and the shadows in the woods were growing longer and longer. A heavy thunderstorm was coming up. Presently the rain came down in a torrent and drenched him to the skin. But he kept bravely on.

Late in the evening he reached Hancock, footsore, hungry, and wet, but with a new DETERMINATION in his mind.

He would never give up in anything, however HARD, again.

In speaking in later years of the EXPERIENCE, he said: "I am convinced that it was the turning POINT of my life, and I have always been GRATEFUL to my father for his FIRMNESS."

Bottle 184

John 1. 46.—Come and see.

Acts 28. 6.—After they looked, they changed their minds.

Eccl. 8. 1.—A man's wisdom maketh his face.

Rev. 22. 4.—They shall see His face.

Bottle 185

Gen. 49. 4.—Unstable as water, thou shalt not excel.

1 Sam. 3. 13.—He restrained them not.

Psa. 103. 13.—Like as a father pitieth, so the Lord.

Prov. 16. 32.—He that ruleth his own spirit.

Lam. 3. 27.—Good to bear the ill in youth.

2 Tim. 2. 3.—Endure hardness as a good soldier.

Bottle 186

A young nobleman found himself in a little village in Cornwall, England, and sought in vain for a DRINK of LIQUOR. At last he asked an old peasant, "How is it that I can't get a drop of liquor anywhere in this wretched village of yours?"

The old man answered, quietly, "My lord, something over a hundred years ago a man named John WESLEY came to these parts. A good man's life lives after him and his INFLUENCE moulds the life of communities."

Bottle 187

Discouragements come; of course they do. Whoever heard of a springtime that was all sunshine; of gold so pure that it contained no particle of dross; of prosperity so great that it never met with even the slightest reverse?

Every LIFE must meet some DISAPPOINTMENT and sorrow. Then why not meet them with a philosophic manhood and womanhood and seek to OVERCOME their influences by precaution and DETERMINATION, and thus to make the best of everything in life.

The lessons of ADVERSITY are the TRAINING that fits best for the future.—Its efforts and successes.

Warren Hastings, when a boy, GRIEVED over the fact that his family had lost, through misfortune, the ancestral estate at Daylesford.

"I will buy it back!" he exclaimed again and again, and he did carry out this RESOLUTION of his YOUTH.

He grew up to be one of the leading statesmen of his age, and he bought back the old family estate and ended his days at Daylesford.

This AMBITION may not have been the highest, but it examples a STABILITY to be admired.

Bottle 188

A strange fatality was reported from Japan in December, 1906. A floating mine, a legacy of the Russo-Japanese War, struck the shore at Akita, on the west coast of Japan, and exploded, killing ten and wounding 156 villagers. The Sea of Japan was sown with these floating mines during the war. Several of them have been exploded, but this one still DRIFTED about on the sea and wrought at last this murderous havoc upon the INNOCENT.

HEREDITY carries such floating mines down into the next generation, there to be exploded among innocent children or children's children.

The DRUNKARD is setting such mines loose on the stream for his DESCENDANTS and other prodigals from God are setting out their mines upon this floating stream.

WEALTH is often such a floating mine in a family. Let us set nothing afloat on the sea of life that can carry death to any shore.

Bottle 186

Matt. 7. 16.—Ye shall know them by their fruits.

Mark 4. 28.—After that the full corn in the ear.

John 15. 16.—And that your fruits should abide.

Isa. 55. 11.—It shall not return unto me void.

Bottle 187

Mal. 3. 3.—As a refiner and purifier of silver.

2 Cor. 5. 9.—Ambitious to be well pleasing unto him.

Psa. 42. 1.—As the hart panteth after the water brooks.

2 Kings 2. 10.—Determined to (time of) asking.

Prov. 16. 32.—He that ruleth his own spirit.

Bottle 188

Neh. 13. 24.—Half in the speech of Ashdod.

Ezek. 18. 2.—The children's teeth are set on edge.

Luke 1. 17.—Hearts of fathers unto the children.

Rom. 12. 19.—Avenge not yourselves.

Gal. 6. 7.—Whatsoever a man soweth.

Bottle 189

Dr. Chapman tells us of a conversation he had a very few years ago in Atlanta, Ga., as he was walking with Ex-Governor Northen.

Gov. Northen said, "Do you know that statue?" Chapman answered, "I think not." He said, "Look again." I looked and I saw at the bottom of it, "Henry W. Grady."

He said: "That was our Henry. When he went to New York he thrilled everybody and was the crowned orator of his time."

Henry Grady left one time and they could not find him. He left on Thursday and came back on Tuesday. Nobody knew where he was. He had gone out to the HOME of his MOTHER in the COUNTRY, and when he crossed the threshold he said to his mother, "Your son has been losing his old IDEALS and he is come back to stay, not as a big man, but as a BOY. Now, treat him as a boy."

And his mother came to see the necessity, treated him as a boy again. She gave him the food he always loved as a boy and sat beside him while he ate it. When the evening came, she rocked him by the fireside and sang the old lullaby.

When the time came for this matchless orator to go to bed he would get down on his knees, his mother beside him, and would say the prayer of his YOUTH, "Now I lay me down to sleep."

When she put him into bed she would bend over him and with that peculiar touch of a mother's hand, he would drop to sleep.

When he came back to Atlanta on his way to New York he came with his FACE all shining. He had had his VISION.

We never can win men to Christ until we can make them think and stir up their memory, then they will be able to see the unseen and determine and leave for a little while the things that perish while we handle them.

Bottle 190

Two MERCHANTS in New York were very antagonistic; they had done all they could to injure each other. They were in the same line of Business.

One of the merchants was CONVERTED to God. Having been converted, he asked the Lord to teach him how to bear himself toward his business antagonist. He was impressed that it was his duty when a customer asked for a certain kind of goods which he himself did not have to recommend him to go to his competitor's store. It was a difficult task, but he RESOLVED to do it and being asked, he said to one and to another, go to such and such a store, and you will get it.

It was not long until merchant No. 2 found these customers coming, found that they were sent and found also that merchant No. 1 had been brought to God, and he sought the same religion.

Now they are good friends and good neighbors and good Christians. The grace of God having CHANGED their DISPOSITIONS.

Whether it be the sin of hatred, the sin of envy, the sin of lying, the sin of covetousness, or other sin, the grace of God can rule it out and change the life.

Bottle 189

Exod. 12. 14.—This do for a memorial.

Prov. 22. 6.—Train up a child, and he will not depart.

Jer. 6. 16.—Ask for the old paths.

Acts 2. 39.—You and your children.

1 Cor. 11. 28.—Let a man examine himself.

2 Tim. 1. 5.—Thy grandmother, thy mother and thee.

Heb. 2. 1.—Lest we drift by them.

Acts 24. 25.—As he reasoned, Felix trembled.

Bottle 190

Rom. 12. 20.—Thou shalt heap coals of fire.

1 John 4. 20.—He who loveth God love his brother.

Col. 3. 9.—Ye have put off the old man.

Eph. 3. 15.—The whole family in heaven and earth.

Matt. 6. 15.—If ye forgive not men, neither.

Bottle 191

Bishop Whipple, of Minnesota, tells about a WAR DANCE that the Dakota Indians once held near the mission house.

He went to Wabasha, the chief, and said: "Wabasha, you asked me for a missionary, and a TEACHER. I gave them to you, and the first sight is this brutal scalp dance.

"I knew the Chippewa whom your young men have murdered; his wife is crying for her husband, his children asking for their father. Wabasha, the Great Spirit hears—he is angry—some day he will ask Wabasha, 'Where is your red brother?' "

The old chief smiled, drew his pipe from his mouth, and said: "White man go to WAR with his own brother in the same country—KILL more men than Wabasha can count in all his life—Great Spirit smiles and says, 'Good white man! he has My Book—I love him—I have a good place for him by and by.'

"The Indian is a wild man—he has no Great Spirit Book—he kills one man—has a scalp dance—Great Spirit is mad and says, 'Bad Indian! I put him in a bad place by and by.'

"Wabasha don't BELIEVE."

Bottle 192

It was Spurgeon who used to tell about going to a public house in Nottingham to see the landlord's wife, who was dying.

He found her REJOICING in Christ as her Saviour. He asked her how she found the Lord. "Reading that," she replied.

He looked at the paper and found that it was part of an American Newspaper containing an extract from a London preacher's SERMON. "Where did you find this Newspaper?" he asked. She answered, "It was wrapped round a parcel sent from Australia." Talk about the HIDDEN life of a good SEED.

A sermon preached in LONDON, conveyed to AMERICA, then to AUSTRALIA, the part of it torn off for the parcel and dispatched back to England, giving the MESSAGE of SALVATION to that woman in Nottingham. Be encouraged; sow the good seed.

Bottle 193

The largest of all cranes is the one used for lifting stone on the new sea wall on the northern coast of Scotland. Nothing to compare with this monster among the great traveling cranes; it is capable of lifting a hundred tons. It could pick up a modern locomotive with ease. In the work on the wall it lifts in position fifty-ton blocks of granite, of which the new sea wall is builded. The crane itself weighs seven hundred tons and is built of steel; the WALL which is built into the sea is nearly fifty feet wide and emphasizes the great EXPENSE and precaution that is taken in these days of wealth to protect shores and preserve properties.

All this so great expense to hold the sea from their lives and properties; into what expense ought our AMBITIONS to lead when we consider the sea of sin; the loss of life and loss of property, what WALLS and dikes ought not we to build—not of granite nor of earth, but in CHARACTER.

Bottle 191

1 John 4. 20.—He who loveth God love his brother.

Gen. 4. 9.—Am I my brother's keeper?

Matt. 7. 3.—And why beholdest thou the mote?

Isa. 2. 4.—Their swords into plow-shares.

Matt. 7. 16.—Ye shall know them by their fruits.

Bottle 192

Eph. 5. 16.—Buying up the opportunity.

Gen. 4. 9.—Am I my brother's keeper?

Isa. 55. 11.—It shall not return unto me, Lord.

Mark 7. 24.—He could not be hid.

Bottle 193

Gen. 3. 6.—She took the fruit and did eat.

Joel 1. 3.—Tell ye your children of it.

Heb. 2. 3.—How shall we escape if we neglect?

Eph. 6. 12.—Against principalities and powers.

Rom. 1. 16.—The power of God unto safety.

Bottle 194

There lived forty years ago in Berlin a shoemaker who had the HABIT of speaking harshly of all his neighbors who did not think quite as he did about religion.

The old pastor of the parish in which the shoemaker lived understood this and set about to give him a lesson.

He sent for the shoemaker one morning and when he came in said to him: "Master, take my measure for a pair of boots."

"With pleasure, your reverence. Please take off your boot."

The clergyman did so and the shoemaker measured his foot and as he was putting up the measure the pastor said to him:

"Master, my son also requires a pair of boots."

"Can I take the young man's measure now?"

"It is not necessary," said the pastor. "The lad is fourteen, but you can make my boots and his from the same last."

"But your reverence, that will never do," said the shoemaker.

"I tell you, sir, to make my son's on the same last."

"But your reverence, it is not possible if the boots are to fit."

"Ah, then, master shoemaker," said the clergyman, "every pair of boots must be made on their own last if they are to fit, and yet you think that God is to form all Christians according to your own last of the same measure and growth in religion as yourself! That will not do, either."

The shoemaker was abashed; then he said, "I thank your reverence for this sermon, and I will try to remember it, and judge my neighbors less harshly in the future."

Bottle 195

During the Civil War the military authorities were much annoyed by the publication in local daily papers of late news from the front, the enemy thus gaining information which thwarted the plans in the field. The commandant in Cincinnati therefore took possession of the telegraph offices that only properly permitted news should be published.

One morning afterward the Cincinnati Gazette came out with news from the army which caused great commotion at local headquarters, but most strenuous endeavors failed to discover the disclosure of the news which came through the telegraph offices thought to be under complete military control. Many years afterward the facts in the case were disclosed.

The telegraph operators, with their more than thirty instruments, occupied the top story of the high building on the northwest corner of Third and Walnut.

An operator who, some time previously and for cause had been discharged, stood listlessly on the diagonally opposite street corner. The windows of the top story were opened and suddenly his attention was caught by the sound of the instrument to which he was ACCUSTOMED. It was more than a hundred feet distant from him and all the other sounders were clicking, but the night was clear, the street quiet, and the operator took the MESSAGE and delivered it to the Gazette night editor.

So can a man train himself to hear his God.

Bottle 194

James 1. 26.—Bridleth-not-his-tongue-religion.

Gal. 5. 22.—The fruit is longsuffering (life-reprieve).

Matt. 7. 1.—Judge not that ye be not judged.

Bottle 195

1 Chron. 4. 9.—Jabez, more honorable than his brothers.

Luke 10. 37.—Mary who sat at the Lord's feet.

Psa. 107. 6.—They cried unto the Lord in their trouble.

John 10. 27.—My sheep hear my voice.

1 Cor. 2. 14.—They are spiritually discerned.

Phil. 3. 15.—If in anything otherwise minded.

Bottle 196

A recent magazine contains an article entitled "A State in Arms against a Caterpillar," which shows at what immense cost Massachusetts is seeking to stamp out a PLAGUE which, if left alone, would ruin the agriculture of the UNITED States.

A fact not to be overlooked is that the caterpillars were introduced by scientific men who were studying them in Massachusetts. To "His Great Regret" they escaped and the loss and COST is millions of dollars.

Another instance a thousand times repeated in different ways of the importance of LITTLE things and the cost of a small NEGLECT.

Bottle 197

Dr. Guthrie used to tell a story of a crossing sweeper. He had swept the crossing in London for many years. He had an AMBITION to have a new broom. One day he was able to satisfy the ambition. Soon after he was sweeping the crossing when a lawyer put his hand on his shoulder and asked the old man a question.

The sweeper answered it. "You are the man I have been looking for for a long time." Said the lawyer, "You are HEIR to a large estate." The man looked at him in amazement, but saw he was in earnest. "Are you sure?" he asked. "Quite sure," said the lawyer. "Come with me and I will tell you all about it." The man flung down his new broom in the street.

So when a man gets his eye on greater inheritances, why should he keep hold of the broom?

Bottle 198

Off Santiago Captain John W. Phillips said: "I BELIEVE in God the Father Almighty, and this is his HAND. Let us THANK him for his grace."

Two things have been apparent in the victorious struggle of our country with the Spanish.

They are the old Norse blood of the conquering Anglo-Saxon and the FINGER of the God of Nations in history, and we have new testimony to the GUIDANCE of God.

And let every American be as the conquering captain off Santiago. Remember that in the time of VICTORY CONFESSION is eminently proper.

Bottle 199

A returned Klondike miner of the negro race has plans to buy the plantation on which he once worked as a slave, and present it to the family which once owned it and himself.

The family is now POOR and the big heart of the freedman is filled with GRATITUDE for their kindness in days of servitude.

Such a man is a credit to humanity, no matter what his race.

Gratitude is a virtue most to be coveted and seemingly easiest to be lost, or most difficult to be acquired.

Bottle 196

James 3. 5.—How great a matter a little fire kindleth.

Gal. 6. 7.—Whatsoever a man soweth.

Rom. 14. 7.—None of us liveth to himself.

Matt. 3. 25.—While men slept, the enemy came.

Song 2. 15.—The little foxes that spoil.

Gen. 4. 9.—Am I my brother's keeper?

Bottle 197

Gen. 7. 1.—Come thou into the ark.

Isa. 1. 3.—The ox knoweth, my people do not consider.

John 5. 40.—Ye will not come unto me.

Rom. 8. 17.—Heirs of God and joint heirs with Christ.

Phil. 3. 7.—These I counted lost for Christ.

Bottle 198

Rev. 19. 6.—The Lord God omnipotent reigneth.

Eph. 6. 12.—Against principalities and powers.

1 Cor. 15. 57.—Thanks be to God, that giveth us the victory.

1 Sam. 7. 12.—Hitherto hath the Lord helped us.

Exod. 2. 20.—And where is he?

Eph. 5. 20.—Giving thanks always for all things.

Bottle 199

Gen. 40. 23.—Yet did not the chief butler remember.

Exod. 2. 20.—And where is he?

2 Cor. 9. 15.—For his unspeakable gift.

Bottle 200

Sometime, when all life's lessons have been learned,
And sun and stars forever more have set,
The things that our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall SEE how all God's plans are right,
And how what seemed reproof was LOVE most true.

And we shall see how, while we frown and SIGH,
God's plans go on as BEST for you and me;
How, when we call, he heeded not our cry,
Because his wisdom to the end could see;
And even as wise parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if, sometimes commingled with life's wine,
We find the wormwood and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to DRINK
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving father so,
But bear your sorrow with obedient grace!

And you shall shortly KNOW that lengthened breath
Is not the sweetest gift God sends his friend,
And that, sometimes, the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of LIFE,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each MYSTERY could find a KEY!

But not today. Then be content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And when, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
Then we shall clearly see and understand,
And then we all will say, "God knew the best."

Bottle 200

Gen. 3. 22.—Lest he reach forth, and live forever (mercy).

Gen. 50. 20.—But God meant it unto good.

Ruth 1. 20.—Call me Mara.

Psa. 23. 4.—Though I walk through the valley.

Phil. 4. 11.—I have learned to be content.

Bottle 201

In a meeting for men conducted by Dr. J. Wilbur Chapman, in Washington City, some years ago, a man under the gallery arose and with the greatest emotion, gave the following testimony:

"I feel it to be my duty to bear WITNESS to the CLEANSING POWER of the BLOOD of Jesus Christ.

"In the spring of 1891 I got off a freight train at the Pennsylvania depot, a tramp, and for one year I lived in this city as other TRAMPS now live. "About the end of the year I approached a man standing on Pennsylvania Avenue and touched him on the shoulder and said, 'Mister, please give me a dime.'

"As soon as the man looked me in the face I saw that it was my old FATHER, from whom I had been wandering.

"I wished that the ground would swallow me up, but could not prevent my lips saying, 'Father, don't you know me?'

"Oftentimes I had thought over what might be if we should meet again, and had concluded that I should find nothing but anger and contempt, I had so disgraced him.

"But when I asked that question, for a moment he gazed at me, and then throwing his ARMS about me, he cried, 'I have found you, I have found you. All I have is yours.'

"I could not keep back another question, 'Have I broken mother's heart? is she living?'

"The answer was, 'My last promise to her was that as soon as I found you I would lead you to the altar, that you might find Christ.' Never letting me go, he walked with me from that sacred spot to this mission room, and leading me to the altar, asked the minister to pray for his PRODIGAL son.

"When I found that my earthly father loved me so and did not rebuke me with harsh words, I could more easily believe that my heavenly father loved me and was seeking to give me what he had to give. Before I rose from my knees I accepted Jesus Christ as my Saviour.

"Men, think of it, that I, a tramp, stood begging my father for ten cents, when for eighteen years he had been looking for me, to GIVE me ALL he was worth."

Not only do unchristian men and women, but Christian ones as well, wait in comparative penury even for eighteen years for gifts that God has all the time been anxious to bestow.

Bottle 202

The great Darwin once said: "I cannot endure to read a line of poetry, and I have almost lost my TASTE for pictures and music.

"My mind seems to have become a kind of machine for grinding out laws out of a large collection of facts, and this seems to have caused the atrophy of that part of the brain on which the HIGHER tastes depend.

"If I had my life to live again I would read some poetry and would listen to some music at least once a week.

"It is an accursed evil to a man to become so absorbed in any subject as I am in mine."

Bottle 201

Heb. 11. 25.—The pleasures of sin for a season.

Rom. 8. 17.—Heirs of God and joint heirs with Christ.

Rom. 2. 4.—The goodness of God to a change of mind.

John 6. 37.—I will in no wise cast out.

Luke 15. 32.—Was dead, alive again; was lost, is found.

Rom. 1. 16.—The power of God unto soundness.

Bottle 202

Heb. 6. 1.—Let us press on unto full growth.

Col. 3. 2.—Set your mind on the things above.

1 Kings 20. 40.—Busy here and there, he was gone.

1 Kings 7. 22.—Upon the top of the pillars, lily-work.

Bottle 203

Edison, when perfecting the phonograph, found it very difficult to make it sound the letter "s"—"special," he would speak into it, but "pecia," "picia" was the only response he got. "It was enough to try the patience of a saint," said he, "but I kept at it sixteen hours a day for seven long months, and at length I CONQUERED it."

Such courageous PATIENCE and energy would guarantee success to many a religious enterprise which is abandoned because of HINDRANCES.

EDISON and his PHONOGRAPH may well loom up before us when we feel DISCOURAGED.

Bottle 204

A frightful accident occurred on the Central Railway of New Jersey, by which twenty lives were lost and forty persons were seriously injured. The engineer was known as a sober, careful man. He saw the green signal, which told him that the next signal would be red, indicative of danger.

This red signal he also saw, ran by it, and LOST his life and the lives of his passengers, because he chose to DISOBEY orders.

It was found that engineers of fast trains had the HABIT of running by the DANGER signal, expecting to see the signal change at the last moment.

But the signal did not change—did not turn safe that time, and though he tried to stop the train, it was too late.

Many a man has tried the same experiment and had the same experience in his disobedience of the law of God. He hoped to be ABLE to keep right on and that the signal would "turn safe," but the words of the engineer are the words that suit the case.

So many of us see the "block" by which God tells us of our danger, but disregard it.

Bottle 205

A man and his wife, with her brother, were at White River, with a sled heavily loaded. They were trying to reach Dawson in their SEARCH for GOLD.

The dogs were worn with travel and weary almost to death—an experienced traveler told them that the bottom was likely to drop out of the trail at any moment.

"All the same," is the reply, "we will go to Dawson."

The traveler watched them until they were a quarter of a mile away, crawling along over the ice. Suddenly he saw the back end of the sled drop down and the gee-pole, with one of the men clinging to it, jerk into the air—he heard a woman scream and saw the others attempt to TURN back; but the whole section of ice gave way—the bottom had dropped out of the trail.

There are those who are experienced in the "Trails" of life and foolish is the one who disregards the warning and takes the trail for himself to test its danger.

Bottle 203

2 Kings 2. 10.—Determined to (time of) asking.

Gen. 49. 4.—Unstable as water, thou shalt not excel.

Ruth 1. 14.—But Ruth clave unto her.

Luke 19. 4.—The man in the sycomore tree.

Heb. 10. 36.—Ye have need of hold-on-to-it-iveness.

Bottle 204

1 Sam. 15. 22.—To obey is better than sacrifice.

Luke 4. 16.—As his custom was.

Gen. 4. 9.—Am I my brother's keeper?

Rom. 14. 7.—None of us liveth to himself.

Bottle 205

Judg. 16. 21.—He did grind in the prison-house.

Psa. 19. 13.—Keep back from presumptuous sin.

Prov. 27. 12.—A prudent man seeth—but the simple.

Bottle 206

When quite a young man Rev. William Barker was assistant to the foreman of decorators in a large pottery factory, and he tells us of an incident that occurred in the factory.

The foreman, John Foster, was a Christian and a great TEMPTATION came to him one day, while engaged in his work.

The president of the pottery, who always prepared his recipes in a little private office, was called down stairs and thoughtlessly left his recipe book lying open on the desk.

Foster had to go into the room for some colors, when, right before him, lying open on the table, he saw the book.

It was a small book, containing a few SECRETS that were of immense VALUE—he could quickly copy them.

There were plenty of men that would gladly avail themselves of an opportunity of going into business with him if he could produce a "china body" equal to that made at this celebrated pottery, acknowledged to be the best in the country.

He could be rich—he could travel, a thing he yearned to do—he could educate his children and care for his old mother—and he would not have to work ten hours a day in the hot shop.

All these thoughts passed through his mind as he stood there, looking at the open book, but soon the STRUGGLE ended and he grasped the book, closed it and held it up in the air and exclaimed: "VICTORY through Christ!"

He then sought the president and handed him the book and John Foster still continued a HUMBLE decorator.

By some means or other, through some training somewhere, there needs to be a great increase of the quality of character manifest in the DECISION of that NOBLE soul.

Bottle 207

Some time ago in a Massachusetts town a property was advertised for sale—a man, who had become involved through legitimate but unfortunate business ventures, was its owner, a highly respected citizen—a liberal supporter of religious and benevolent institutions—his misfortune aroused very general sympathy.

At the beginning of the sale a carriage was seen approaching and the occupant on alighting held a hurried consultation.

It was apparently too late to stop the sale, but the stranger bought in everything, and at the close of the sale his reason for so doing became known.

When he was a young man he saw a prospect of SUCCESS in a business opening—he was eager to seize it, but lacked the necessary funds.

The matter was laid before the now unfortunate man and the young man was assisted to the amount of one thousand dollars, the sum of the entire savings of the other up to that time. The young man had no SECURITY save that of his good NAME.

Prospering beyond expectation he soon repaid the amount, but when he learned indirectly of the stress of his benefactor, he hastened to his aid and turned his property over to him, with this GRATEFUL statement: "It is rightfully and deservedly yours."

Bottle 206

Prov. 16. 32.—He that ruleth his own spirit is greater.

Acts 24. 16.—I work myself up to have a conscience.

1 Cor. 10. 13.—With the temptation a way of escape.

1 Cor. 15. 57.—Thanks be to God who giveth us the victory.

Bottle 207

Gen. 40. 23.—Yet did not the chief butler remember.

Exod. 2. 20.—And where is he?

Rom. 1. 14.—I am debtor to Greeks and Jews.

Bottle 208

There is a tribe on the West coast of Africa whose king has a MANIA for collecting British war medals, and a London firm has a standing order to supply his sable majesty.

This king owns a major-general's tunic, on which are sown both back and front and from collar to tail medals and clasps from Waterloo down to the present. This garment the monarch PROUDLY sports on extra special state occasions.

What a false IDEAL has this king, and yet he is not alone—there are many people in CIVILIZED lands who are willing to flaunt greatness or goodness without having passed through experiences of either.

Many men are in this day, perhaps especially, gathering earthen TREASURE as greedily as this African is gathering medals.

Bottle 209

During the last few years the attention of the government has been attracted to the obstruction in Florida rivers by the Water-hyacinth—it is a very delicate LITTLE, ornamental flowering plant, but when multiplied by millions, it becomes a great HINDRANCE to navigation in these rivers.

When even a large steamer at full speed strikes a floating bank of hyacinths, it comes almost to a standstill.

The Government has asked to exterminate the plant, on the ground that it was a pest, and now it is found that many of the farmers of Florida, thinking the water-hyacinth a good cattle food, have been propagating it, and so the seeds that have been carried in from the land have become a PEST to the seamen.

When once the inside truth is known, how oftentimes the SIN of one man is traceable to the SOWINGS of the man near him.

How often the troubles of a son are traceable to the sowings of a father, and the heartaches of a daughter traceable to the sowings of her mother—be thou therefore thoughtful of thy plantings, not for thyself alone, but for those also who may be compelled to share the REAPING.

Bottle 210

The critics declare that Rubens had an absolute delight in representing pain, and they refer us to that artist's picture of the Brazen SERPENT in the national gallery.

The canvas is full of the pain—the fever, the contortions of the wounded and the dying—the writhing, gasping crowd is everything and the supreme instrument of CURE, the brazen serpent itself is small and obscure in the picture.

It may be truthfully said, though it may not be gratefully accepted, that the manner of the great artist, though out of keeping with the spirit of the Gospel, is in harmony with a great deal of what passes as a PREACHING of the Gospel.

It is a minister's own interrogation as to whether the CROSS is relatively more conspicuous in sermons than the brazen serpent is in the picture of Rubens.

Bottle 208

1 Cor. 11. 28.—Let a man examine himself.

Rom. 14. 12.—Give an account of himself to God.

3 John 1. 9.—Diotrephes who loveth the preëminence.

1 John 2. 16.—The pride of life is not of the Father.

1 Pet. 3. 4.—The hidden man of the heart. (Ornaments.)

Bottle 209

1 Cor. 8. 13.—I will eat no meat forever more.

Gen. 19. 20.—Is it not a little one?

Num. 32. 23.—Your sin will find you out.

Prov. 23. 2.—A man given to appetite.

1 Cor. 15. 33.—Evil associations corrupt morals.

James 3. 5.—How great a matter a little fire kindleth.

Bottle 210

John 3. 14.—As Moses lifted up the serpent in the wilderness.

John 12. 32.—I, if I be lifted up, will draw.

Col. 1. 18.—That he might have the preëminence.

Bottle 211

In 1859 Garibaldi's volunteers, some rich, some poor, were near Alessandria, on May 23. "The camp of the Alpine Huntsmen" was in complete confusion.

The improvised SOLDIERS rushed to arms at the sound of the trumpet. "Quick, quick," said the officers, "we are to start."

"Where are we going?" queried the soldiers. "That is the mystery. Garibaldi knows where, and that's enough!"

Garibaldi went through the ranks with words of encouragement to the weary, and in sympathy for the disheartened, and in person saw after every need. This motley host drove the Austrians in a twenty-four hour battle twenty miles up the Stelvio Pass—over the glaciers of the Ortler and back into Tyrol.

Not only the most imprudent but the most unkind thing it would have been to tell these volunteers what lay before them. This belongs alone to Garibaldi, and so much of it as he cared to reveal to the officers who were to give his commands.

The SILENCES of God as to the future life, and our lack of knowledge as to the tomorrow are upon the same basis.

It would be no kindness to bewilder us with descriptions of that which is beyond our present ability to understand.

We are to follow our leader as Garibaldi's men followed him.

Bottle 212

The Philadelphia Ledger prints this incident of Mrs. Jules Ashland. She had worried along for a long time because her pretty three-year-old daughter Marie had never uttered a word that anyone could understand. The little one jabbered all the time, but everything she said was unintelligible.

Mrs. Ashland is an invalid and has never been much in the baby's company. Her husband is a traveling man and is away from hime most of the time, so it was that little Marie had spent all of her three years under the care of a nurse girl.

So ALARMED did the mother become over the matter that she called in a throat specialist to examine Marie. It happened that the specialist understood the Finnish LANGUAGE, and the first thing that he heard upon entering the house was little Marie delivering a tirade in that LANGUAGE against her mother because she wouldn't talk to her.

The Doctor soon understood the trouble. The nurse was a Finnish girl and had always talked to the baby in the Finnish language, and that was the tongue that little Marie had learned.

The Finnish nurse girl was soon looking for another place and little Marie is now learning to say Papa and Mamma in the English language with an American nurse.

There is a lesson of wonderful suggestiveness in this incident. It is the suggestion that bad associations or bad books have TAUGHT many a child a foreign MORAL code.

Parents must begin early if they would teach their children their own language and bring them into right HABITS of life.

Another truth is here lifted up, in that when these parents knew, this Finnish nurse girl was looking for another place.

Bottle 211

1 Cor. 13. 12.—Now we see through a glass darkly.

John 15. 14.—My friends, if ye do.

1 Sam. 15. 22.—To obey is better than sacrifice.

Heb. 10. 39.—Who draw back unto perdition.

Heb. 11. 1.—Faith is assurance of (attainment of) the hoped-for.

Bottle 212

Neh. 13. 24.—Half in the speech of Ashdod.

Joel 1. 3.—Tell ye your children of it.

Prov. 22. 6.—Train up a child—he will not depart.

1 Cor. 15. 33.—Evil associations corrupt morals.

Bottle 213

One of the noblest of Norman buildings in the world is Durham Cathedral, connected with the names of Cuthbert and Bede.

On one of the doors is a heavy knocker and in a lodge within that portal a gate keeper was anciently stationed day and night to await the coming of any fugitive from justice or persecution who should raise that heavy knocker and wake the slumbering echoes of the porch in an appeal for sanctuary protection.

Once within that iron-studded portal he was SAFE from his pursuers and received shelter and food until by REPENTANCE and REPARATION he had gained the right to return.

Though the church is no longer a refuge for the fugitive from justice of man, it is still the great REFUGE for fugitives who seek to be delivered from the justice of God and to escape the PENALTIES of a broken law and at once to find a NEW life.

Bottle 214

A dying judge the day before his death and his departure to be with Christ said to his pastor: "Do you know enough about LAW to understand what is meant by joint-tenancy?" "No," was the reply, "I know nothing about law."

"Well," said the judge, "if you and I were joint-tenants on a farm I could not say to you, 'that is your hill of corn and this is mine; that is your shock of wheat and this is mine; that is your blade of grass and this is mine,' but we would have share and share alike in everything on the place.

"I have just been lying here and THINKING with UNSPEAKABLE JOY that Jesus Christ has nothing apart from me; that everything he has is mine, and we will share and share alike through all eternity."

Ah, that is a subject of thought, splendid not only for the day before death but for the days that reach far back into youth.

Bottle 215

The Rev. J. A. Burkhead gives this personal incident. He says: "When I was a small boy I secured a young FOX, which I kept for a pet. I knew that the fox was an inveterate enemy of dogs and chickens, but by training I could get the dog and my pet hen to eat from the same dish with the fox. The three seemed to be the greatest friends and would tussel and roll over one another in their play, but the fox was always chained.

"By EDUCATION I thought I had eradicated the fox nature, for he was now a daily COMPANION of the pet hen.

"One morning I went out as usual to feed them, and lo! the chain was broken, the fox gone and fifteen of the finest chickens in the neighborhood were KILLED and their blood sucked by my domesticated fox."

So a sinner may come into the church; he may be trained; he may even eat at the Lord's table, but the first good chance he gets he will show the "fox heart," unless he has been BORN again. REGENERATION is the only thing that counts.

Bottle 213

Num. 35. 11.—Cities of refuge (miklot cities).

Luke 11. 9.—Knock, it shall be opened unto you.

2 Cor. 7. 11.—Sorrowed after a godly sorrow.

Gen. 7. 1.—Come thou into the ark.

Bottle 214

Rom. 8. 17.—Heirs of God—joint-heirs with Christ.

Gal. 5. 22.—The fruit is joy (life-refreshment).

1 Pet. 1. 8.—Joy unspeakable and full of glory.

Psa. 23. 4.—Through the valley of the shadow.

Bottle 215

John 3. 7.—Ye must be born again.

Jer. 17. 9.—The heart of man is desperately sick.

Mal. 3. 3.—As a refiner and purifier of silver.

Mark 7. 6.—Their heart is far from thee.

Bottle 216

The Fossil Forests of the Yellowstone is a deep exposure of the volcanic rocks caused by the erosion of the Lamar River. It DISCLOSES several consecutive horizons of vegetable growth, separated from each other by lava flows, which completely buried the undergrowths and provided a foundation for those above. Beginning with the lowest it is clear that conditions prevailed at the time which were highly favorable to vegetable growth, and giant trees attained maturity.

Finally this SEASON of Growth was rudely interrupted by the volcanic outburst of the eruption and the masses of ejected material overwhelmed and submerged the land.

In this locality the heat was not intense enough to consume the trees, although it killed them; in the course of long ages since the percolation of siliceous waters has turned the organic forms into stone by the process of SUBSTITUTION.

Some of these petrifications are very perfect, roots, barks, wormholes, and leaves are preserved with absolute fidelity.

These "Fossil Forests" are an exact type of many a life as it is seen. Where once there was growth and beauty there is now found only the fossil remains of the burning.

Sin has come in and covered the life with its ashes and swept over it with its burning lava, and where once was found valor and virtue and lilywork of manhood or womanhood, now we find vice, weakness, and that which speaks of BACKSLIDINGS in sin.

Bottle 217

An interesting figure in English history was Lady Inglis, who was the heroine of Lucknow. She was with her husband, who commanded the garrison through the eighty-seven days of the siege of Lucknow and kept a diary those days.

She tells us how, when the English soldiers entered the city, bringing RESCUE and relief, the whole city rang with SHOUTS of delight.

And yet when a short, quiet looking, gray haired man, whom she knew at once as General Havelock, entered the Residences and shook hands with her, she was dumb and could scarcely respond to his greeting; although it was to her a moment of unmixed JOY she could find no means of expressing her feelings.

How like this the experiences of great rejoicing in our religion. There is a deep peace and a great joy, but it is unspeakable.

And were we once as near to death or to Satanic CAPTIVITY as the garrisons of Lucknow were, we should doubtless have fewer words and vastly greater EMOTION at the thought of RESCUE and at the mention of the name of Jesus.

Bottle 216

Job 40. 4.—I am vile, what shall I answer thee?

Jer. 3. 12.—Return thou backsliding Israel, sayeth Jehovah.

Heb. 10. 39.—Who draw back unto perdition.

2 Pet. 1. 5.—Add in your faith, valor.

Eph. 6. 12.—Against principalities and powers.

Bottle 217

1 Pet. 1. 8.—Who not having seen, ye love.

Gal. 5. 22.—The fruit of the spirit, joy (life refreshment).

2 Cor. 9. 15.—Thanks for his unspeakable gift.

1 Cor. 15. 57.—Thanks to God who giveth us the victory.

Bottle 218

Ole Bull was making his way at one time through one of the great American forests and he came upon a hut in which dwelt a HERMIT. He had left his city home because DISAPPOINTED in business and had been living alone for years, his only companion being his old VIOLIN.

Ole Bull stopped in the hut over night and in the shade of the firelight to entertain his guest, the old hermit took down his violin and played the simple pieces which he had learned.

When he had finished playing the great musician asked him if he thought he could play. "I hardly think it possible;—it took me years to learn, and yet," said he, "you might try."

The great violinist took the instrument, drew his bow across the strings and instantly the hut was filled with HARMONY.

He played "America" and "HOME, sweet home," until the old hermit sobbed like a child.

How God surprises us sometimes at the music he brings out of some life from which no real music had ever come.

Brother, you have given good heed and have tried to bring the music out of the God-fashioned violin of your life. Perhaps like the old hermit, you think you have succeeded well, but let Jesus have it for a little while, and like the old hermit you will know how far you have failed—how much of discord and how little harmony. O, give Him the chance that the Hermit gave Ole Bull—let him "try."

Bottle 219

When Blucher was marching to the help of Wellington, at Waterloo, his troops faltered; "It can't be done," said they. "It must be done," was his answer. "I have promised to be there—PROMISED, do you hear? You would not have me break my word." He was at Waterloo, and to good purpose—he would not be HINDERED, for his promise had been given.

Bottle 220

The great French painter, Jean Leon Gerome, who died not long since, painted a picture of the CRUCIFIXION which is regarded as a masterpiece. You do not see in it the CROSS or the Christ, but simply the long shadow projected over the ground. It is thus briefly described: "He does not present the scene on Calvary, but the shadows of the crosses cast athwart a stormy sky, while the throng of Roman soldiery and Jewish populace are seen returning to Jerusalem. The somber shadow of the cross is cast over the hills and valleys in tremendous power."

It is the SPIRITUAL drama on Calvary that projects itself down the centuries into every nation's history and reaches the islands of the sea, and the hearts of unnumbered hosts.

This is what we see today, and it ought to add a zeal to our effort and an encouragement when difficulty crowds in before us.

For after all, as the cross of Christ was the one thing on Calvary, it is the one thing of all the earth today.

Bottle 218

John 6. 11.—And Jesus took the loaves.

Exod. 4. 2.—What is that in thy hand?

Eph. 3. 20.—Exceeding abundantly above all that we ask or think.

Mark 2. 12.—We never saw it on this fashion.

Bottle 219

Eccl. 5. 4.—Pay that which thou hast vowed.

Gen. 49. 4.—Unstable as water, thou shalt not excel.

1 Cor. 15. 10.—I am what I am.

2 Pet. 1. 5.—Add in your faith, valor.

2 Kings 2. 10.—Determine to (time of) asking, if thou see me.

Bottle 220

John 12. 19.—The world has gone after him.

Mark 15. 25.—And they crucified him.

John 12. 32.—I, if I be lifted up, will draw.

John 3. 14.—As Moses lifted up the serpent.

Bottle 221

A recent writer describes the strange ALLURING splendor of the beds of anemones which cover the floor of some western seas.

These gaudy, dainty flowers look like blossoms from the garden of paradise, brilliantly colored and beautiful.

But they are a totality of HYPOCRISIES.

They are cruel, devouring monsters—let a poor fish only touch them, and a thousand poisoned threadlets start out, seize the victim and in a moment he is the prey of the innocent-looking blossoms.

Under the secret ATTRACTIONS of much of our social, commercial, and religious life there are deadly SNARES that make prey of the UNWARY.

Many a fair-looking friendship, festivity and recreation is only a TRAP, covered and concealed by anemone flowers.

What one of us but needs the Divine wisdom to preserve us from these SNARES.

Bottle 222

Dr. J. O. Peck, himself one of the most successful soul-winners which the pastorate of the last generation produced, left this testimony, which every preacher ought to know by heart and every Christian worker ought to encourage himself with.

Dr. Peck said: "If it were revealed to me from heaven that God had given me a certainty of ten years of life, and that as a condition of my eternal salvation I must win a thousand souls to Christ in that time—if it were further conditioned to this end that I might PREACH every day for the ten years, but might not personally appeal to the unconverted outside the pulpit, or that I might not enter the pulpit during those ten years, but might exclusively appeal to individuals, I would not hesitate one moment to accept the choice of PERSONAL effort as the sole means to be used in securing the conversion of the thousand souls as the condition of my salvation."

Bottle 223

A child sees the CLOUD cover the sky and IMAGINES that the light is lost. How like that child are we; some trial comes and we imagine that the sun of righteousness is blotted out. We, as Luther once did, look as if God were dead, yet not so, the sun of righteousness still shines and shines for us. We need a "cloud X-ray" of faith and all our fears will flee away and we will wait with patience and with continuing joy for the rifting of the clouds and the clearing of the skies.

Bottle 221

2 Cor. 11. 14.—Satan as an angel of light.

2 Thes. 2. 10.—With all deceivableness.

1 Tim. 6. 9.—They that will be rich fall into a snare.

1 Cor. 10. 12.—Let him that standeth take heed.

Josh. 9. 4.—They did work wilily.

Bottle 222

1 Thes. 5. 11.—Edify one another.

Mark 16. 15.—Preach the gospel to every creature.

Acts 20. 20.—From house to house.

Bottle 223

Eph. 4. 14.—No longer children.

Gen. 42. 36.—All these things are against me.

Rom. 8. 28.—All things work together for good.

Bottle 224

John Brady, a former governor of Alaska, used to be a Presbyterian minister, and first went to Alaska as a missionary to the natives.

There soon came a time when he saw that the PREACHING of the Gospel had to be supplemented by lessons in trade and INDUSTRY, and according to the New York Evening Post he wrote one time as follows to a missionary society that was supporting him:

"We have plenty of Bibles. What we need now is a saw-mill."

There is a recognition, more and more, of this principle in Christian RESCUE effort and in Christian life.

Bottle 225

"If thou hadst known!" so spake the Saviour Lord
To those who spurned his great life-giving Word,
As o'er Jerusalem his tears were poured—
"If thou hadst known!"

"If thou hadst known!" Heaven-chosen, favorite race,
What meant the lifting of his face,
Thou couldst not have despised such wondrous grace
"If thou hadst known!"

Lord, make us know, "while it is called today,"
The things that to our peace belong, and may
We never hear thee sorrowing o'er us say,
"If thou hadst known!"

Salvation seeking only in the CROSS,
May those eternal things our hearts engross
For which we must count all things loss
When we do know.

Though now at best we know thee but in part,
Yet all we can receive of what thou art,
Do thou reveal to each believing heart
That we may know.

And suffer not that in dark hours of pain
To DOUBT that thou wilt turn all grief to gain,
And move thee, friend so faithful, to COMPLAIN
"If thou hadst known!"

For when we reach the presence of the king,
"The half hath not been told," our hearts shall sing:
Such JOY had borne us as on eagle wing,
If we had KNOWN.

Bottle 224

2 Thes. 3. 10.—If any will not work neither let him eat.

Exod. 20. 9.—Six days shalt thou labor.

Bottle 225

Isa. 5. 13.—Into captivity because—no knowledge.

Isa. 1. 3.—The ox knoweth, my people do not know.

John 4. 10.—If thou knewest—he would have given me.

Deut. 33. 12.—Dwell in safety—between his shoulders.

Bottle 226

Those of you who were at the World's Fair, Chieago, in 1893, will remember the electricity building, the door of which eould only be opened in one way; and not as an ordinary door.

There was only one way to get in, and that was to step on a mat outside the door and an eleetric eurrent opened the DOOR.

There is only one way to find admittanee to the hearts or homes of people, and that is to stand face to face with them—seek out the doors of their HOMES—then, as if by eleetrie magie the CLOSED heart will open wide its door and homes will WELCOME you.

There is one way to open the door into God's HOME—step out on the promise and a current from the throne will throw wide open the door.

Bottle 227

Henry Varley, the great apostle of PURITY in England, declares: "It is mere PRUDERY to AFFECT a delicacy and a silenee about that which is producing more IMMODESTY and IMMORTALITY than all things else."

He refers to the great tides of SENSUALITY that are seen but are unmentioned oftentimes from the leeture platform or the saered desk, because their mention would not be popular to the MISGUIDED audiences.

The existence of sixty-five Florence Crittenton Homes to RESCUE fallen girls is a demonstration that we need to AWAKE and need to speak out, even if for a time we BLUSH beeause of a message that ought sooner to have been delivered.

And this fact is emphasized when we begin to think that sixty-five Florenee Crittenton Homes does not express in any sufficient measure the NEED of RESCUE, but only a present ability.

Bottle 228

During the summer of 1690 there was war in England and the soldiers were suffering very greatly. One evening, after a long mareh, they were so tired that they laid down for a sleep when it would have been wiser and better had they remained on WATCH for the ENEMY.

Among the soldiers was a little drummer boy whose eyes were fast asleep, but just before he fell ASLEEP he had been eating his rations and some crumbs of bread had dropped on the head of his drum.

A little wren, perehed overhead, saw the crumbs and flew down to eat them, and as the wren hopped about on the drum the tapping of its beak WAKENED the little DRUMMER. He opened his eyes and was startled to see the enemy advaneing. Quickly he beat the SIGNAL of ALARM and roused the soldiers.

It was not the skill of the king, William III, that won that day—July 12, 1690—the Battle of the Boyne.

Had it not been for the LITTLE WREN the fortune of the day would surely have been different.

Bottle 226

John 6. 37.—Him that cometh unto me in no wise cast out.

John 4. 9.—How is it that thou asketh drink of me?

Bottle 227

1 Tim. 4. 12.—Be thou an ensample in purity.

2 Cor. 7. 1.—From all filthiness of the flesh and spirit.

Rom. 1. 26.—God gave them up unto vile affections.

Bottle 228

Zech. 4. 10.—The day of small things.

Gen. 19. 20.—Is it not a little one?

Matt. 13. 25.—While men slept the enemy came.

Neh. 4. 9.—Set a watch day and night.

Gen. 3. 13.—The serpent beguiled me.

Bottle 229

Perhaps you have heard of the "Virgin's Kiss," once used in the Spanish INQUISITION. It was an image of a beautiful VIRGIN, with outstretched arms, as if to proffer loving embrace.

And the person to be executed was pushed forward to KISS that image, when lo! its arms enclosed him in a deadly embrace, piercing his body with a hundred hidden knives.

What would you think of the wisdom of one who saw a thousand in that same embrace and looked upon their EXECUTION, and then cast himself willingly into those arms, saying that he was the EXCEPTION—you would say, "a fool, a FOOL!"

But be not too hasty in judgment.

The devil has set up such an image in his great camp of REVELRY. He points you to the arms of PLEASURE outstretched to receive you, but like the "Virgin's Kiss," this image also is supplied with a hundred HIDDEN knives—yea, with a hundred hundred, that shall pierce you through and through.

You know it—you have seen it—you have seen it a thousand times, yet you walk up and cast yourself into the arms of the death-dealing image, and say: "I am the exception." But you are not—for as surely as you walk within the pleasure camp of sin you will walk, perhaps soon, against those poisoned knives.

The great drink habit is perhaps the greatest image and the most deceiving in the camp.

Bottle 230

There is an old familiar story of the man who went into the famous Gobelin tapestry works, in Paris, and standing behind he watched the skilled workmen, busy making a splendid piece of TAPESTRY—they had their hands filled with threads of almost every color, and were WEAVING them into what seemed to him a large UGLY fabric of patchwork. He said to his conductor, the Director of the LOOM, "I do not see any beauty in that piece of work." The conductor answered, "No, not yet, but come again in a month and see it after it is finished."

At the time appointed he went back and saw the great piece of tapestry stretched out on the loom, but he was sorely disappointed at the jumble of colors, and said: "I am still unable to see any beauty in that work." They went to the other side of the loom—how wonderful the beauty that met his vision! What mingling of colors—what an exquisite DESIGN—he could find no words to express his admiration.

Yes, a piece of tapestry is woven from the wrong side, and as the weaving proceeds, the WEAVER can only see the tangled ends and no design at all; without FAITH in his design he would soon grow disheartened, but he has confidence that in the working out of the design there will be an ultimate beauty.

Today, weaving our web on the loom of life, we must not forget that we stand where is seen only the tangled ends.

But when our weaving is ended and the tapestry is finished we shall be amazed, like the man in Paris, and shall ever be privileged to look upon the fabric from the side of its beauty.

Bottle 229

Prov. 4. 15.—Avoid it. Pass not by it. Turn from it.

1 Cor. 15. 33.—Evil associations corrupt good morals.

Judg. 16. 21.—He did grind in the prison house.

Num. 32. 23.—Be sure your sin will find you out.

Bottle 230

Rom. 8. 28.—All things work together for good.

Ruth 1. 20.—Call me Mara.

Gen. 42. 36.—All these things are against me.

John 13. 7.—Thou shalt know hereafter.

Bottle 231

We are told that in Japan there is a certain kind of spider which throws its web over the telegraph wires, sometimes from tree to tree, or from the wire to the ground, and when a sufficient number of these webs have been spun it is impossible to send a telegraphic MESSAGE over the wire.

And so the linemen must go out and snap the webs, which seem so INSIGNIFICANT in themselves, and then the current is again restored, and the message may be transmitted.

There are oftentimes those things in life that seem as insignificant as these SPIDER webs, but by an aggregation of them the currents of God are hindered and messages from God are found impossible, and there is a LOSS to us both of peace and power.

Not until we come out from the world and be SEPARATE can we expect all the letters, or even all the words, or even all the messages, of God to reach us.

Bottle 232

There is in the state of Pennsylvania, along the Allegheny River, in Armstrong County, a miniature mountain fernery located in a sort of cañon-like gulch that reaches up some miles from the river. It is known as the Nicholson Run, and the road is known as the Nicholson Run road. This creek and road is one of the most perfect illustrations of love that might be observed—eleven times, in a short mile or two, the creek crosses the road and the road crosses the creek. If you walk in either way only a little time you will cross the other way and find yourself in the midst of it. Follow the road a little way, and you have crossed the run, and should you then turn and follow the creek in a very little space you will be in the midst of the road.

And if we could only learn the lesson of God's holy Book we would know that on the road love to God, we must soon and often cross the road love to man.

And if in life we do not find the oft-recurring crossing, we may well stop and look about lest we have stepped to some side road that leads from the double but single road, with its double finger-boards of love painted in light.

And like as along Nicholson Run on either side was wondrous beauty, so as we walk in this road of love to God and love to man, we shall find great beauty; on either side of us pines and ferns and flowers, with God's bloom overhead and God's blessing filling our lives with sweetest meditations and with unspeakable joy, and we shall often meet each other at the crossing of the ways.

For though some of us walk to the left and others walk to the right, some in the love of God and some in the love of man, yet shall we often meet at the crossings and know that we walk in the ENSAMPLE way of LOVE, and when the crossings are all passed, we shall meet at the gate of love, to enter and reüne with the ones who have passed on before us.

Bottle 231

2 Cor. 6. 17.—Be ye separate, saith the Lord.

James 1. 27.—Unspotted from the world.

Gen. 19. 20.—Is it not a little one?

Gal. 5. 9.—A little leaven leaveneth the whole lump.

Gen. 3. 6.—She took of the fruit and did eat.

Bottle 232

Luke 10. 27.—Thou shalt love the Lord and thy neighbor.

1 John 4. 20.—He who loveth God, love his brother also.

1 Tim. 4. 1, 2.—Be thou an ensample in love.

Gal. 5. 22.—The fruit of the Spirit, love (life-reach).

Bottle 233

Rev. F. B. Meyer tells of a woman who was SICK and who took five grains of MORPHINE when she meant to take five grains of quinine—she at once became very sleepy.

Her appearance so ALARMED them that they sent for a physician, and when the PHYSICIAN came they discovered the mistake, and he, with the husband and friends, endeavored to arouse her from the stupor of the drug. They shook her and sprinkled water on her, but all the time she begged to be let alone.

"If I only get to sleep I will get well," she would say, while the Physician said, "If she ever gets fairly to sleep she will never waken," and COMPELLING her, they walked with her, one on either side, about the room through one whole night. Toward morning consciousness began to return, and she was SAVED.

We do not wonder at this ANXIETY or this EFFORT on the part of friends, but we are amazed sometimes if friends become as interested in their loved ones when the drug of Sin begins to deaden their sensibilities, we think it FANATICISM if they seek to rouse their loved ones from their lethargy.

Bottle 234

In June of 1906, on the C. & M. Railroad, in Ohio, because of a spike placed between the rails, the train was DITCHED and greatly damaged, while the track was torn up quite a ways and with considerable expense was repaired and replaced.

In 1907, on the B. & O. system, in Pennsylvania, the locomotive of a train was DITCHED and turned until at right angles with the track, and its headlight crowded in against the bank of a creek that lay across from the track.

There are many trains DITCHED with great loss of property and with loss of life, but there are a thousandfold more LIVES ditched, with an infinite eternal loss, for a ditched life is like a ditched train, not only damaged, but for the time USELESS, a menace to other lives.

Paul asked a seriously startling question of the Galatians when he said: "Ye did run well, who ditched you?"

Bottle 235

A missionary in China once heard a group of Chinamen discussing China's various RELIGIONS—at last one of the group said: "It is just as if a Chinaman were down in a deep PIT and wanted HELP to get out—Confucius came along and said, 'If you had only kept my precepts, you would not have fallen into this pit.'—Buddha also came to the mouth of the pit, saying, 'Ah! Poor Chinaman. If you were only up here where I am I would make you all right.'—then came Jesus, with tears in his eyes, and jumped into the pit and LIFTED the poor Chinaman out."

This is the true philosophy of Christianity and a life that comes to censure, like Confucius, or who comes to pity only, like Buddha, and does not either with censure or pity lift at the life of another, cannot be said to be truly Christian.

Bottle 233

John 5. 40.—Ye will not come that ye might have life.

Jer. 8. 22.—Is there no physician there?

Heb. 3. 13.—The deceitfulness of sin.

Bottle 234

Gal. 5. 7.—Who ditched you?

1 Pet. 5. 8.—Whom he may devour.

Eph. 5. 15.—See that you walk to a point.

2 Kings 3. 16.—This valley full of ditches.

Bottle 235

Psa. 40. 2.—Out of an horrible pit.

1 John 4. 20.—He who loveth God, love his brother also.

John 13. 15.—I have given you an example.

John 11. 35.—Jesus wept (shed tears, not wailed).

Luke 19. 5.—The Man who saw Zacchæus (interested).

Bottle 236

"A Study in SIN," or "A Thousand Years the Life of a Tribe."

B. C. 1715.—Gen. 41. 52—Called Fruitful.
B. C. 1689.—Gen. 48. 13-20—Preferred and Blessed.
B. C. 1444.—Josh. 16. 10—Disobedient by Associates.
B. C. 1425.—Josh. 17. 14-16—Covetous.
B. C. 1143.—Judg. 12. 1-4—Covetous-quarrelsome.
B. C. 839.—2 Chron. 25. 6-10—Rebuked.
B. C. 726.—2 Chron. 30. 1-10—Scoffed at the Passover.
B. C. 721.—Hosea 11. 8 to 12—Lamentation.
B. C. 718.—2 Kings 17. 4-6—Captive in Assyria.

The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on blue Galilee.

Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath flown,
That host on the morrow lay withered and strewn.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the Foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still!

And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Asher are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile unsmote by the sword,
Hath melted like snow in the glance of the Lord!

Bottle 237

David's Look—Psa. 121.

Reverently—Psa. 95. 6.
Repentantly—Psa. 51. 1.
Longingly—Psa. 42. 1.
Confidently—Psa. 27. 3.
Expectantly—Psa. 42. 11.
Frequently—Psa. 55. 17.
Gratefully—Psa. 30. 12.
Rapturously—Psa. 47. 1.

Professedly—Psa. 18. 49.

So do thou look.

Bottle 236

Exod. 20. 17.—Thou shalt not covet.

Num. 32. 23.—Be sure your sin will find you out.

Isa. 28. 20.—The bed is shorter—the covering narrower.

Deut. 12. 30.—Enquire not after their gods.

Ezek. 4. 16.—They shall eat bread by weight.

Dan. 4. 17.—That the living may know.

Bottle 237

Psa. 95. 6.—Let us kneel before Jehovah.

Psa. 51. 1.—Have mercy upon me, O God.

Psa. 42. 1.—As the hart panteth after the water brooks.

Psa. 27. 3.—Though an host encamp against me.

Psa. 42. 11.—Hope thou in God—I shall yet praise Him.

Psa. 55. 17.—Evening and morning and at noonday.

Psa. 30. 12.—I will give thanks forever.

Psa. 47. 1.—Oh, clap your hands—shout.

Psa. 18. 49.—I will give thanks among the nations.

Bottle 238

John McNeal tells the story of one of his friends who had reared an eagle with the chickens about the barnyard, and for this reason the eagle had never used its power of FLIGHT, nor seemed to know of its ABILITY to soar in the heavens.

The friend made up his mind to move to another part of the country. The eagle he did not care to take with him, and so set about to TEACH it the art of flight.

He lifted it up in his hands, held it for a moment, but the eagle quickly fell to the ground—he threw it above his head, but the fall was only the more severe—after many trials, in desperation, he put it upon the fence and held it for a moment—when the eagle lifted its head and caught one glimpse of the SUN. Its eyes had ever been turned downward, and it seemed to be in IGNORANCE of the sun and the SKY.

Suddenly it pushed out one wing, then another, lifted its head and with a shriek and a spring bounded away from the fence, soaring high and higher until lost to sight in the face of the sun.

There are many of such "eagle-souls" in the world of today, all the time busy with the earthen, and like the eagle are ignorant of that which is above. They need to look up once and get one good glimpse of the Sun of Righteousness.

Bottle 239

On the coast of Maine a FISHERMAN took his little daughter out with him to fish, and then feeling that he ought to go farther out from the shore, he left the child upon a rock which rose out of the sea—she seemed SAFE enough, and she would have been except for the fact that the NIGHT came on and the mists were heavy; the father became so interested in his fishing that the night had almost settled ere he began to think about his child, and fisherman though he was, he had forgotten the TIDE.

After a long search he found the rock where his child had been left, but the rock where he left her was not high enough for the tide, and the child was swept into the sea.

They say that the Father became an aged man at once, and his hair turned gray and the sentence of his life from then on was, "Oh, that I had kept near enough to hear her call! Oh, that I had kept near enough to hear her CALL!"

It may be fish, it may be something else that interests.

Bottle 240

Charles Spurgeon tells us how Dickens was kept from becoming a SPIRITUALIST—he went to a seance and asked for the spirit of Lindley Murray—when the spirit in due time appeared, DICKENS inquired, "Are you Lindley Murray?" The spirit replied, "I are." Dickens knew at once that it was all a fraud, for Lindley Murray would have used good grammar.

Though there is no genuine in the seance hall, there is a GENUINE in the spiritual, but there are wolves in sheep's clothing, even outside of seance halls.

Bottle 238

Phil. 3. 20.—Our citizenship is in heaven.

Gen. 1. 27.—In the image of God created he him.

Col. 1. 18.—Set your minds on the things above.

Heb. 12. 2.—Every weight and sin—by looking.

Bottle 239

1 Tim. 5. 8.—Worse than an infidel.

Acts 2. 39.—Unto you and to your children.

Joel 1. 3.—Tell ye your children of it.

Isa. 21. 12.—And also the night.

1 Kings 20. 40.—Busy here and there; he was gone.

Bottle 240

Matt. 24. 24.—Deceive, if possible, the elect.

2 John 1. 7.—Many deceivers are entered into the world.

John 10. 5.—A stranger will they not follow.

Eph. 4. 14.—Carried about by every wind.

Bottle 241

The Rev. W. F. Wilson, pastor of the Wesley Methodist Church of Hamilton, Ontario, tells of an incident in that field as follows: "I first met Mrs. Charlotte Goodwin, commonly known as "Granny," in the summer of 1897, just after coming to Hamilton. I called on a very warm August afternoon at the little frame house where Granny lived—found her smoking a clay pipe, her only companion being the little dog.

"Well, Granny," I began, "what is your nationality?" "I was born in Norfolk, England." "They say you are the oldest person in Hamilton." "I guess I am." "How old are you?" "One hundred and six years," she replied. "And do you live alone?" "Oh, no. My boy, Abe, lives with me."

"And how old is he?" "Going on seventy." "An old boy," I observed. She answered: "Yes, but I like him just the same."

There was but the one room—a dish of sour milk was on the table and numerous flies had found their way into it. I said: "It is hard to keep milk sweet this warm weather, Granny."

"Indeed it is, and I only get a pint every other day."

I said: "Well, that won't do. You must have sweet milk every day, besides some LITTLE girls in my church are going to bring some little dainties down for you."

They VISITED her regularly for some weeks, washing and mending, besides PROVIDING abundantly for her physical needs. On my next visit she was in great joy and said: "Them's nice little gals you sent to see me; they are so kind and good."

"Yes, Granny, those little GIRLS are your friends and are going to look after you as long as they live."

Tears started from her eyes as she asked with a tremulous voice, "And why will they do this for me?" I replied: "Because they LOVE Jesus and for his sake they have learned to love you."

"I never belonged to any church," said she, "and know very little about 'em." "Oh, never mind that, Granny, Jesus loves you; wants you to be his CHILD." "Does he want me?"

"Yes, Granny, he wants you. Don't you think you could TRUST him and take him as your Saviour?" She waited a moment, and then said, "Yes, my Lord, I will, I will."

In company with others, on the first Sabbath of May, in 1899, at the age of 108, she publicly united with the Wesley church, and for the first time in her life partook of the Lord's SUPPER.

Bottle 242

Rev. Ray E. Kipp, writing from Quiongoa, West Africa, says: "Last Sunday we took our MISSIONARY COLLECTION.

"One of the little boys subscribed sixty cents—more than any of the other natives except two. When I asked him where he would get so much money, he said: 'From my spending money. I get nine cents a month for not being tardy at school or at chapel, and I can go without some of my clothes.' And he did. Calculate, if you will, how long he would be in paying his offering, even thought the whole nine cents a month were given to the Lord."

Bottle 241

Dan. 12. 3.—They that turn many, shall shine.

Isa. 11. 6.—A little child shall lead them.

Rom. 2. 4.—The goodness of God to a change of mine.

Luke 10. 27.—Love the Lord and thy neighbor.

Gal. 5. 22.—The fruit is—love (life-reach).

Bottle 242

2 Sam. 24. 24.—That which doth cost me nothing.

Mal. 3. 10.—Bring ye all the tithes.

Prov. 11. 25.—The liberal soul shall be made fat.

2 Cor. 9. 15.—Thanks for his unspeakable gift.

Bottle 243

The Rev. H. W. Pope, secretary of Northfield extension, tells of a physician who told him of the occasion of his conversion.

In three different cities, at intervals of about a year, some one put into his pocket a little blue card containing the words, "Have you a HOME in heaven, where the angels are, and where your MOTHER is?" The first two cards set him THINKING, but the third one, soon after he had lost his mother, lead him to Christ.

Perhaps no one of the three people, if there were three, knew that they were supplementing each other's work in different cities, but this physician knew, and God knew.

We can scarcely guess at the good that is done by SILENT preaching, or by those who speak only a LITTLE word.

Bottle 244

William Modie tells a story to show that even when men try to oppose God's will they are thwarted and the blessing goes to the one who honors Him.

He says there were in Rome two BLIND men, one of whom cried in the streets of the city: "He is helped whom God helps," but the other, with more DIPLOMACY, cried as he went: "He is HELPED whom the king helps," and this they did day after day, until the emperor heard it so often that he caused a loaf of bread to be filled with pieces of gold, and sent it to the man who had HONORED him.

The beggar felt the bread—noticed how heavy it was, and thought it was indigestible—so he offered it to the other BLIND BEGGAR for a few pennies. The latter bought it, took it home, found the TREASURE, and from that day ceased to beg.

But the other continued to beg and still cried through the city: "He is helped whom the king helps."

The EMPEROR summoned him to his presence, and asked: "What hast thou done with the loaf that I lately sent thee?"

The beggar replied: "I sold it to my friend, because it was heavy and did not seem well risen." Then the emperor said: "Truly he is helped whom God helps," and he turned the blind man from him.

Bottle 245

A minister writes that a man came up to him one day at the end of the service in a frontier town, and said: "Say, parson, that service and SERMON was grand. I wouldn't have missed 'em for five dollars."

The minister suggested that he hand him the difference between the amount he had put in the COLLECTION basket and the sum he mentioned for MISSIONARY work—he stopped, looked at the clergyman, and then slowly pulled from his pocket four dollars and ninety cents, which he handed over without a word.

That frontiersman is a type of a shameful and shameless crowd who visit sanctuaries and receive of ministers and of God and being almost void of the spirit of David, their motto is: "I will not offer to the Lord that which costs me."

Bottle 243

Gal. 6. 9.—For in due season we shall reap.

Zech. 4. 10.—The day of small things.

2 Kings 13. 19.—Thou shouldst have smitten five or six times.

2 Cor. 12. 14.—The third time I am ready to come.

Bottle 244

Ezra 8. 22.—I was ashamed to require of the king.

Psa. 37. 3.—And verily thou shalt be fed.

Gen. 50. 20.—But God meant it unto good.

Gen. 1. 1.—In beginning God created.

Deut. 33. 12.—Dwell in safety—between his shoulders.

Job 1. 9.—Doth Job fear God for naught?

Bottle 245

2 Cor. 9. 15.—Thanks for his unspeakable gift.

Luke 21. 4.—She of her penury hath cast in.

Mal. 3. 10.—Bring ye all the tithes.

Prov. 11. 25.—The liberal soul shall be made fat.

Bottle 246

In the history of the Romans is recorded an event that parallels the treatment that many show today toward the Lord Jesus.

By Bellarius, a great general, castles were saved—cities were relieved—homes continued in security—the Roman nation strengthened—afterwards this same Bellarius knocked at the castles which he had saved from ruin; there was no admittance.

He came to gates of cities which he had relieved from siege; there was no admittance. He stood at the doors of homes which he had made twice grand and secure, no admittance. In each case the same INGRATITUDE, the DOORS were shut.

We have indignation at such ingratitude, and yet a worse is found in the life that shuts the door upon the Christ who knocks without, for he has done more for us than ever BELLARIUS did for Rome, and has a better claim upon our lives and homes.

Bottle 247

An officer rushed up to Napoleon Bonaparte as the troops were fleeing from the field of battle, saluted, and said: "Sire, we have lost the battle." NAPOLEON, looking at the sun, replied: "Well, we have time to win another." Reforming his lines, he rallied the fugitives, and led them on to a glorious VICTORY.

We may not be Napoleons, but on our fields of battle we can emulate his example. Though defeated in our purposes, though, perhaps, falling into temptation, we should not be downcast or despairing. With faith in God's mercy and relying on the strength of his Spirit, let us trust his promises, and push onward to further struggle and grand victory.

Bottle 248

In 1645, when Hugo Grotius, the great Dutch jurist, was about to die, he said: "I would gladly give all my LEARNING for the simple FAITH of my UNLETTERED servant."

Much learning may or may not add to a man's FAITH. The man must see to it that the fibers of faith are woven into the fabric of his mind and brain. Really pitiable are the learned who have less faith in God than their unlettered servants.

Bottle 249

A young man away from home, slept in the same room with another young man, a stranger. Before retiring for the night he KNELT down, as was his HABIT, and silently prayed.

This noble EXAMPLE aroused the other and was the means of his conversion. After a life of rare usefulness in old age he testified: "Nearly half a century has rolled away, with all its events, since then, but that little chamber—that humble couch—that silent praying YOUTH are still present to my mind and will never be forgotten through the ages of eternity."

When would the greatest of SERMONS have so effected that life as that royal LOYALTY did that night in that bed-chamber?

Bottle 246

Rev. 3. 20.—I stand at the door and knock.

Exod. 2. 20.—And where is he?

2 Kings 5. 14.—What then can be done for her?

Gen. 40. 23.—Yet did not the chief butler remember.

Bottle 247

1 Sam. 7. 12.—Hitherto hath the Lord helped us.

2 Kings 13. 19.—Thou shouldst have smitten five or six times.

Josh. 13. 1.—Much land to be possessed.

Bottle 248

Eph. 2. 8.—Faith—it is the gift of God.

Luke 10. 21.—Reveal them unto babes.

1 Cor. 3. 18.—A fool that he may be wise.

1 Cor. 1. 20.—Where the joint-seeker of this world.

Bottle 249

Gal. 6. 9.—In due season we shall reap.

Dan. 6. 10.—Prayed as he did aforetime.

Matt. 26. 72.—He denied with an oath.

Luke 9. 26.—Of him shall the Son of man be ashamed.

Rom. 1. 16.—I am not ashamed.

Bottle 250

Near the entrance of old Blandford Cemetery, in Petersburg, Virginia, there is an old church, which was used as a place of WORSHIP until 1792. It is slowly crumbling to dust. The outside is completely covered with ivy, and a prettier sight cannot be seen than this old cemetery, where all is quiet, and this old church. On the interior walls of the church are written the following beautiful lines, that seem almost prophetic:

Thou art crumbling to the dust, old pile!
Thou art hastening to thy fall,
And round thee in thy loneliness,
Clings the IVY to thy wall.

And sadly sighs the wandering wind
Where oft in years gone by,
Prayer rose from many hearts to Him,
The Highest of the high.

The tramp of many a BUSY foot
That sought thy aisles is o'er,
And many a weary heart around
Is stilled forever more.

How doth AMBITION'S hope take wings?
How droops the spirit now?
We hear the city's distant din,
The dead are mute below.

The sun that shone upon their paths
Now gilds their lonely graves,
The zephyrs which once fanned their brows
The grass above them waves.

Oh! could we call the many back
Who've gathered here in vain—
Who've careless roved where we do now,
Who never meet again.

How would our very hearts be stirred,
To meet their earnest gaze,
The lovely and the beautiful—
The lights of other days.

There are TEMPLES of LIFE like this where once the song and worship—the sermon and vow were heard, where the atmosphere was clear and the spirit of God was present, but now in these "Life Temples" the atmospheres are dark and damp, the GRACE and GLORY are departed—without maybe the ivy, but within is decay.

Bottle 250

Luke 12. 20.—Whose shall these things be?

Jer. 8. 20.—The harvest is past, the summer ended.

2 Cor. 4. 18.—The things seen are temporal.

1 Cor. 6. 19.—Your body is a temple.

Phil. 3. 13.—This one thing I do.

Bottle 251

The Rev. Frank DeWitt Talmage tells of a family in the church in Pittsburg, Pa., over which he was pastor, which emphasizes the chain of HEREDITY. The FAMILY were, for generations, bridge builders and contractors.

Some years ago the grandson had a contract to build over a railroad bridge. As he dug down into the foundations to replace some of the old masonry, much to his SURPRISE he found there a tool chest marked with his own initials, "R. S."

The tool chest had belonged to his own grandfather.

So when we begin to dig down into the foundation of LIVES we would always find, if life were of a material sort, the RELICS of GENERATIONS—our spiritual prosperities are built upon the catacombs, and all this of which we are possessed has its foundation in the tombs of our ANCESTORS.

Bottle 252

When, in 1904, the fire was raging in Baltimore, beyond CONTROL, firemen were called from New York to assist.

Afterwards Fire Commissioner Hayes was interviewed about the chances of such a conflagration in New York. He mentioned the facilities he had at his service, and said: "All those things count a whole lot, because the only way to Fight a big FIRE like that is to put it out while it is still a comparatively small fire—after all the only SAFE way to handle a big fire is never to give it a chance to get big—kill it while it is YOUNG—that accounts for the number of third alarm calls—it is a great deal better to call out eight companies and send all but two of them back, than to call two and find that you NEED eight."

Killing out VICE and SIN when they are LITTLE is the equally wise way.

Call in God at FIRST to fight the fire in your members.

Do not call in friends and loved ones, thinking they can put out the fire. It will be like calling out two companies when you are certain to NEED eight—neither be so foolish as to think you can quench the flame yourself.

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Bottle 253

A minister's wife in the state of Ohio once, in speaking of her FAMILY, then grown to manhood and womanhood, exclaimed, in a sort of agony: "I would give anything if I had these last twenty years of my LIFE to live over again."

Why? Because she had in measure, yes, in considerable measure, been NEGLIGENT of her duty at HOME, and now she was spending days in TREMBLING and in tears because of two lives that were already almost, if not altogether, PROFLIGATE.

But it was too LATE. A WAYWARD son and a wanton daughter cannot be turned to SAFE paths of life when the years of childhood have been used to bring about habits of PRODIGALITY and sin.

Bottle 251

2 Tim. 1. 5.—Thy grandmother, thy mother, and thee.

Luke 1. 17.—The hearts of fathers to their children.

Ezek. 18. 2.—The children's teeth are set on edge.

Neh. 13. 24.—Half in the speech of Ashdod.

Bottle 252

Eph. 6. 12.—We fight against principalities and powers.

James 3. 8.—The tongue no man can tame.

Heb. 2. 3.—How shall we escape if we neglect?

Gal. 5. 23.—The fruit is temperance (Life-control).

1 Cor. 15. 57.—Thanks be to God who giveth us the victory.

Bottle 253

Joel 1. 3.—Tell ye your children of it.

1 Sam. 3. 13.—And he restrained them not.

Ezek. 18. 2.—The children's teeth are set on edge.

2 Tim. 1. 5.—Thy grandmother, thy mother, and thee.

Bottle 254

A press dispatch from Los Angeles, Cal., in April, 1907, describes the RESCUE of a New York tourist from extreme PERIL.

The tourist had worked his way down a steep cliff, with the object of reaching a bathing place at the mouth of an unfrequented cañon in the vicinity of Catalian Island.

When he reached the narrow ledge he felt the rock crumbling beneath his feet. He tried to back and to go forward, but every step seemed equally dangerous. His only resource was to get close to the cliff side and WAIT for RESCUE.

He was afraid to move lest the entire ledge should fall. There he crouched for two days and nights without sleep.

He saw boating parties pass far beneath him and CALLED to them, but there was none to HEAR.

Hungry, thirsty, almost dead for lack of sleep, he at last attracted a party of fishermen, who came to his RELIEF.

He had no sooner reached the solid ground than he swooned away from weakness and from nervous strain.

In the MORAL sphere men are very often just as FOOLHARDY as this man. They tread PATHS of SIN until they reach crumbling ledges, and if they are ever saved at all it is after AGONIES of soul and as by fire.

Bottle 255

The organization of the Red Cross is one of the historic world facts of greatest importance.

After the bloody battle of Solferino, fought by Austrian and French forces in 1859, 37,000 men LAY WOUNDED upon the battlefield; the neighboring towns were entirely incompetent for such emergency, and so the fallen lay upon the ground until gangrene, lockjaw, and exhaustion released them from their agony.

Among the civilians who happened to be present in the BATTLE was Henri Durant, a Swiss gentleman of means, who had been traveling in North Italy. Noticing the distress upon the battlefield, he saw that some greater provision was necessary.

He undertook to travel from court to court in Europe to obtain support for an international organization, whose duty it would be to care for the WOUNDED and dying in time of war.

Four years later, in 1863, a conference was held at Geneva of the representatives of the great powers, and in October 24, 1864, they ratified an agreement by which hospitals, hospital material, medical officers and attendants became NEUTRAL.

The RED CROSS movement of today represents humanity and brotherhood, and its existence is not only a great credit to the nations, but a wonderful tribute of the sympathy and ability of Henri Durant who, in a strange land, failed not to see and SYMPATHIZE with the suffering of other lands.

There is a greater battlefield than SOLFERINO—more bloody, extending the whole wide world around, and there is need of a SPIRITUAL "Red Cross" movement in which the spirit of Henri Durant is found.

Bottle 254

1 Cor. 3. 15.—Saved yet so as by fire.

2 Sam. 18. 29.—Is the young man safe?

Josh. 2. 19.—Whosoever shall go out of the doors.

Bottle 255

1 John 4. 20.—He who loveth God love his brother.

Eph. 3. 15.—The whole family is named.

Matt. 6. 9.—Our Father.

Bottle 256

A Scotch minister one Sunday in Glasgow was trying to illustrate the LOVE of Christ, and told the story of a MOTHER who took her little boy one night and went over one of those Scotch hills. The snow came—she lost her way—and finally lay down, exhausted—covering the baby with her shawl.

The next morning she was found dead, but the baby still alive. Said the minister: "If that little boy is alive today he is a man thirty or forty years old. I have not seen him for thirty years, but if he is living and THINKS of that story, don't you think his heart goes out with love to that MOTHER?"

"He would be a most miserable mortal if he did not love the MEMORY of that mother, and every time he thought of her he would unconsciously THANK God. You, friend, are worse than that ungrateful SON if you do not love the Christ."

Soon after that day the minister received word to visit a dying man in the city. The sick man said to him: "I am the boy you told of in the sermon. I have been a miserable, WANDERING wretch, but I came home to Glasgow and heard you tell that story.

"I did LOVE that MOTHER, but when you added that I was treating Christ in that way, I couldn't get away from it.

"Do you think he will RECEIVE and FORGIVE me?"

The minister assured him that it was possible, and the man died in that assurance.

Bottle 257

There is living in a town in Pennsylvania a very RICH man—perhaps the only ARMLESS and LEGLESS MILLIONAIRE on earth.

His arms were AMPUTATED below the elbows and his legs below the knees more than twenty years ago.

He walks with great difficulty on two automatic legs, made in Vienna and ingeniously fitted up with mechanisms that aid his locomotion—he also has two mechanical forearms, the hands of which enable him to hold a handkerchief or newspaper and to pick up articles. These four artificial limbs cost him $25,000 and are perhaps the most perfect of their kind in the world.

There are many things that MONEY will not buy, and those who have perfect bodies and the use of all their faculties have the greatest WEALTH and should always give THANKS.

Bottle 258

Among the oaks that line the shores of Merry-meeting Bay, on the coast of Maine, is a colony of eagles. They subsist largely on fish—almost any day they may be seen on some tree near the water's edge, silently waiting. At last a fish-hawk succeeds in bringing up a fish and the EAGLE starts in pursuit. Swifter than the HAWK, he overtakes it, and to escape, it is compelled to drop its prey, which is easily caught in the talons of the eagle, who swiftly flies to the shore with the STOLEN meal.

There are business men who rely on getting their LUXURIOUS LIVING by stealing the hard-earned profits of others.

Bottle 256

Judg. 16. 22.—The hair of his head began to grow.

2 Chron. 15. 3.—A long time without, but when they turned.

Acts 28. 6.—After they looked, they changed their minds.

Exod. 2. 20.—And where is he?

2 Sam. 9. 12.—Mephibosheth eateth as one of the king's sons.

Psa. 65. 9.—The river of God is full of water.

Bottle 257

Mark 8. 36.—What profit if a man gain and lose?

Luke 12. 20.—Whose shall these things be?

Heb. 9. 22.—Without blood, is no remission.

Mark 9. 45.—If thy foot offend thee.

Bottle 258

2 Thes. 3. 10.—If any will not work:

2 Cor. 4. 2.—Renounced the hidden things of dishonesty.

Acts 24. 16.—I work myself up to have a conscience.

Luke 19. 4.—The man in the sycomore tree.

Luke 16. 20.—There was a certain beggar.

Bottle 259

In India the 23d regiment had been SWINDLED out of their pay by an under-officer. They had received their rations, but their pay had been kept back by men who had spent it in gambling—they resolved next morning as a protest to DISOBEY that officer, march to the general's house and lodge a petition against him. In the morning the regiment was called, but when the officer gave command they refused to OBEY.

Every tenth man was put in prison, but the regiment still stood fast—then falling into line, without command, they went off the six miles to the General. The General thought their petition was right, but could not permit their INSUBORDINATION.

"What shall I do?" he asked himself. "The petition must be granted, but it cannot be in this way." So his answer was: "You will get your answer in the morning in the barracks yard."

Next morning the bugle sounded to call the 23d to fall in—the men appeared—the general was there, but at his back was the black SEPOY army in full force; cannon, with muzzles grim and bare, and cavalry with drawn sabers.

The General lifted his voice in command: "23d handle arms!" They did it. "Ground arms!" It was done. Then he ordered the bugles to be sounded and the Sepoy army drove the 23d from their weapons, and when they were STRIPPED and DISARMED for their DISOBEDIENCE and made PRISONERS of war—the general said: "I forgive you. Your petition is granted."

This historic occurrence is reproduced thousands of times in the moral and spiritual world. Men think they can obtain their desires and right wrongs independent of the law, only to find that they cannot receive the blessing of God until they are stripped and "prisoners of war" because of disobedience.

Bottle 260

A minister tells us of preaching in one of the colleges of New England. At the close of the service he announced he would be glad to meet all the boys who would talk with him.

One of them came to him and said: "Wouldn't you like me to show you around to my room?" I saw something was troubling him, and said: "Why shouldn't we talk a few minutes about PERSONAL RELIGION?" I noticed tears in his eyes, as he said: "Do you know, yesterday was my twenty-first BIRTHDAY?"

"Early in the morning I had a letter—MOTHER had written it just so it would come at the right time—and she said: 'Are you going to pass the DAY without becoming a Christian? Take a stand and go and TELL somebody about it before night.'"

"Well, then, my dear boy," I said, "the Lord has brought you and me together here tonight."

I prayed and I asked him to pray. The next morning, though it was cold and snowy, he met me as I drove to the station, and with a LIGHT in his FACE he said: "Oh, it is all SETTLED. I settled it last night before I went to bed, and I thank God."

This is but one of a multitude of instances of the PERSONAL word that is the means of opening the door to the Saviour.

Bottle 259

John 15. 14.—Ye are my friends if ye do.

1 Sam. 15. 23.—Rebellion is as the sin of witchcraft.

1 Sam. 15. 22.—To obey is better than sacrifice.

Bottle 260

Acts 8. 29.—Join thyself to this chariot.

2 Tim. 1. 5.—Thy grandmother, thy mother, and thee.

Acts 26. 22.—Witnessing both the small and great.

Luke 9. 26.—Of him the Son of man ashamed.

Eccl. 12. 1.—Remember thy creator in youth.

Prov. 31. 28.—Her children call her blessed.

Bottle 261

The Four Ways of Saying It.

1. "The sword of the Lord!" (The Pantheist.)
2. "The sword of Gideon!" (The Atheist.)
3. "The sword of Gideon and the Lord!" (The Presumptive.)
4. "The sword of the Lord and Gideon!" (The CONQUEROR.)

Bottle 262

Nature finds abundant illustration of law counteracting law.

The law of GRAVITATION may be said to be universal. Stones never rise unless a force SUPERIOR to gravitation lifts them up, and if thrown into the air they fall as soon as the force is spent by which they were thrown, and yet we find the trees persist in spite of this law in lifting themselves out of the earth and holding themselves erect and thrusting out their branches SKYWARD in apparent freedom of this law.

The explanation is that there is a HIGHER law that belongs to the oak and acorn, but does not belong to the pebble or the stone. Bury a pebble and it will obey the law of gravitation, but the buried acorn or the buried wheat corn has in it a vital FORCE which is superior to gravitation.

This same principle explains why one man GROVELS in his SIN and another is lifted to nobility like the "sons of God."

How is it with thee? Is the vital principle of the life of Jesus Christ and power of God present to enable thee to "stand upon thy feet," that God may speak to thee as with a man?

Bottle 263

Two little girls were playing with their dolls in the corner of the NURSERY and singing as they played, and this is the song:

Safe in the arms of Jesus,
Safe on his gentle breast,
There by His love o'ershadowed,
Sweetly my soul shall rest.

The mother was busy writing, stopping now and then to listen to the little ones' talk.

"Sister, how do you know you are SAFE?" said Nelly, the younger of the two. "Because I am HOLDING Jesus with both my hands—tight!" replied the sister.

"But that isn't safe," said Nelly. "Suppose Satan came along and cut your two hands off!"

The older sister looked troubled for a few moments and thought seriously, then her face shown with JOY as she cried out, "Oh, I forgot! I forgot! Jesus is holding me with his two hands and Satan can't cut him off, so I am safe."

These were CHILD words, but the thought is the thought of the wise, and he only is safe who relies, as these children did, but like them, we sometimes "Forget," and need to readjust our FAITH.

Bottle 261

Judg. 7. 20.—Of the Lord and Gideon.

Psa. 19. 13.—Keep back from presumptuous sin.

Bottle 262

1 Chron. 9. 4.—Jabez more honorable than brothers (prayer).

Psa. 8. 4.—What is man?

Matt. 6. 9.—Our Father who art in heaven.

2 Cor. 5. 9.—We are ambitious.

Phil. 3. 20.—Our citizenship is in heaven.

Bottle 263

1 Tim. 4. 12.—Be thou an ensample in faith.

Gal. 5. 22.—The fruit is faith (Life-resource).

Deut. 33. 12.—Dwell in safety, between his shoulders.

Bottle 264

Many efforts have been made to get along without God, but none has succeeded better than that made in Corea about eighteen years ago, when the high class STUDENTS of the Royal College of Seoul, which opened in 1886, drew a pencil line across the word "God," and refused to pronounce it when they came to it in their reading. It is a most remarkable fact that after twenty-two years this country of Korea is God's greatest missionary field, with greatest promise—and Seoul itself is flinging away its fetishes, while hundreds gather to the prayer services in a single church, and the "high class" people of twenty years ago are found in large proportion seated in the church service and prayer service beside the lowest in social rank. CASTE is becoming a thing of the past, and the spirit of Jesus, with His ideal of brotherhood, is possessing the land.

Bottle 265

The Rev. Dr. Barry tells about an incident that illustrates the meager measures of FAITH and suggests why, when we come to God, we so often go away not SATISFIED. He says, "We were giving away soup on one occasion to the poor people, and had issued INSTRUCTIONS that the lads who came to fetch the soup should bring a vessel containing about two quarts.

"I was at the soup kitchen and saw a boy about eleven years of age, ragged and dirty, but with eyes that flashed fire, lugging a vessel that would hold at least three gallons.

"We could not, for shame, put two quarts into that. We were simply bound to empty out a gallon into it, at least, and we did."

God is saying: "Open thy mouth wide, and I will fill it, and bring vessels not a few." We need to follow the EXAMPLE of this boy who carried away twice as much as the others could possibly get, because of a larger ASKING.

Bottle 266

The China aster has a LITTLE FOE. The worm is lost among the roots and only a practiced eye, ASSISTED by a lens, can detect its presence. It weighs not a thousandth part of a piece of aster root of its size, and yet one worm, microscopic in dimension, will DESTROY a whole plant. The worm literally goes to the root of the matter—if it attack a blossom the plant would not be so ENDANGERED. Other blooms would flourish and the foliage remain, but when the root is attacked, there is this greater danger. If the mischief be detected, the plant examined, the worm discovered and killed and the plant be reset, there is the possibility of growth and beauty, but even then there may have been a deposit of invisible eggs that will grow later.

One sin may blight a life. It may be microscopic, like the "aster foe," and proportioned to the life may be but a thousandth part, but the germs of evil are subtle and work great havoc in lives that otherwise would be beautiful and useful. Only by a discovery of this foe and its removal can the life survive.

Bottle 264

2 Kings 6. 6.—The iron did swim.

Isa. 27. 6.—Fill the face of the world with fruit.

Ezek. 37. 3.—Can these bones live?

Mark 7. 24.—He could not be hid.

Acts 19. 19.—Brought their books and burned them.

Acts 28. 6.—After they looked they changed their minds.

Bottle 265

1 Tim. 4. 12.—Be thou an ensample in faith.

Gal. 5. 22.—The fruit is faith (life-resource).

Psa. 121. 1.—I will lift up mine eyes.

Psa. 81. 10.—Open thy mouth wide. I will fill.

Bottle 266

Gal. 5. 9.—A little leaven leaveneth the whole lump.

Judg. 16. 21.—He did grind in the prison-house.

1 Tim. 4. 12.—Be thou (as) an engraver.

Bottle 267

At "Promontory Point," Utah, 1,100 miles west of the Missouri River, and 800 miles east from the Pacific coast, the last rail was laid uniting the eastern and western divisions of the first great transcontinental railway.

Arrangements had been made in the chief cities of the Nation by which the completion of this vast undertaking should be announced by telegraph.

At the National capital a bell was suspended on which a magnetic hammer should record the strokes of the sledge as the last spike should be driven. When all was in readiness the signal was given—the sledge of the workman fell and the lightning flashed over the mountain and plain until the strokes were delivered almost instantly on the bell in Washington, 2,400 miles away. By this token those who heard them knew that the work was complete and the continent spanned with iron.

But how small is the greatest work of man as compared with the work of God. When Christ on Calvary said: "It is FINISHED," there was a great earthquake and the sun was darkened: and when at the last the Lord shall come to possess his completed work, it shall be with power and with great glory, so much greater is the work of God and the great epochs of his plan than the work of man.

Bottle 268

The late Bishop Thomson, in his Moral and Religious Essays, gives an account of an influential, intelligent, strong-minded INFIDEL, in Ohio, who gathered about him a community of unbelievers, whose religious views corresponded with and were largely molded by his own. He took PRIDE in his BENEVOLENCE and kindness to the POOR. Soon the drafts on his liberality became so numerous as to startle him.

He said to himself: "How does it happen that this community is becoming more THRIFTLESS, while PROSPERITY abounds among people who live near?" Investigating thoroughly he discovered that in homes where the Bible was and used there was no WANT, but where the Bible was ABSENT was present or approaching poverty.

Soon after an itinerant preacher came to hold services in the school house, and when the lewder, baser sort sought to break up the meeting and drive away the MINISTER, this champion of infidelity defended him, and said to his infidel neighbors:

"I have been abroad among you and find that you who REVERE the Bible live in prosperity; you who despise it are approaching PAUPERISM, if not actually in distress. I am ALARMED at what I have done; I have made you infidels, but in doing so have I not RUINED you?

"Many of you are young, men of goods—I have a family of daughters, but I would rather follow them all to the grave than to see them united in MARRIAGE with you.

"Henceforth I will be the FRIEND of the BIBLE. It is the instrument of GOOD."

Bottle 267

Tit. 2. 13.—Looking for the glorious appearance.

Matt. 24. 14.—Then shall the end be.

Luke 23. 44.—A darkness over all the earth.

Isa. 34. 4.—The heavens shall be gathered as a scroll.

Bottle 268

Acts 28. 6.—After they looked they changed.

Matt. 7. 16.—Ye shall know them by their fruits.

Psa. 119. 130.—The entrance of thy words giveth light.

2 Cor. 6. 15.—What part, with an infidel?

1 Chron. 13. 3.—We enquired not, in the days of Saul.

Eccl. 9. 18.—One sinner destroyeth much good.

2 Tim. 3. 13.—Evil men and seducers wax worse and worse.

Bottle 269

Dr. Gordon used to tell of what he once saw in New England that presents the Lord's idea of the true Christian life.

Two little saplings grew side by side—through the action of the wind they crossed each other—by and by the bark of each became wounded and the sap began to MINGLE until in time they became UNITED to each other—the process went on until they were firmly compacted. Then the stronger began to ABSORB the life of the weaker. The weaker growing weaker, until it finally dropped away—and now there are two trunks at the base of the tree and only ONE above the place of union—DEATH has taken the one away, the LIFE of the other has TRIUMPHED.

The life of man and of the Christ may so come together as that they shall begin to knit and the old life of the one shall grow less and less, while the other increases unto the day of PERFECT beauty and of perfect FRUITAGE.

Bottle 270

There is at least one lighthouse in the world that is not placed on any mariner's chart. It will be found out on the Arizona Desert, where is a WELL of fresh WATER—the only place where water may be had for forty-five miles to the Eastward and thirty miles in any other direction. A tall cottonwood pole stands by the well and to the top of this pole a LANTERN is hoisted every night. The light can be seen for miles across the plain, and lights many a thirsty TRAVELER to the well. This LIGHTHOUSE, not so prominent—not so expensive as some, yet performs its MISSION in its smaller but equally important way. So with our smaller and our mission churches—and so with what may be called from our view-point the smaller lives—if from each one there is hoisted a light that shines out over the desert to lighten the way of the thirsty, no light shall shine but lights some soul to Christ, the Fountain.

Bottle 271

A gentleman was recently investigating farming methods in California and discovered a novel way of plowing—"One day," so he says, "in the wine country I heard a tremendous bang, bang, banging, and started from my seat, thinking some dreadful explosion had occurred—my host told me, with a laugh, that his men were merely PLOWING with dynamite, and explained that when it was desired to loosen up the soil at a depth of three feet or so, dynamite cartridges were set in the earth and fired off; these beautifully broke up the ground, and what was equally important, destroyed the PHYLLOXERA, the bane of the vine grower—no such VINEYARD suffered from this PEST afterwards."

God often deals that way with human life, shaking it to pieces, as it were, by the dynamite of TROUBLE or trials, and though this process be GRIEVOUS at the time, it is a cause for praise, for so is the soul not only loosened and mellowed, but the PHYLLOXERA of sin are in measure destroyed.

Bottle 269

Col. 3. 3.—Ye died and your life is hid.

John 3. 30.—Ye must increase, but I decrease.

Gal. 2. 20.—Christ liveth in me.

Col. 1. 27.—Christ in you the hope of glory.

Bottle 270

Psa. 119. 67.—Before I was afflicted I went astray.

Heb. 12. 11.—Chastening—afterwards fruits of righteousness.

Psa. 107. 6.—They cried unto the Lord in trouble.

Jonah 2. 1.—Prayed out of the fish's belly.

Bottle 271

Matt. 5. 14.—Ye are the light of the world.

Psa. 23. 5.—My cup runneth over.

John 7. 37.—If any man thirst, let him come and drink.

Isa. 55. 1.—Ho! everyone that thirsteth, come.

Rev. 22. 17.—Let him that heareth say, "Come."

Bottle 272

In Wellesley College a special feature of the DAILY LIFE of the household is the "silent time" of the morning and the evening. Both at the opening and the closing of the day there is a brief period, marked by the stroke of a bell, in which all the house is QUIET—every pupil is in her room—there is no conversation—no step is heard in the corridors and the whole great household, with its thronging LIFE, is as quiet as if all its hundreds of inmates were sleeping.

There is no positively prescribed way of spending the SILENCE in the rooms, but it is understood that all whose hearts so incline them, shall give the time to devotional reading, MEDITATION, and prayer.

At least, the design of establishing this period of quiet as a part of the daily life of the school is to give OPPORTUNITY for such devotional exercise, and by its solemn hush to suggest to all the fitness, the helpfulness and the NEED of such periods of COMMUNION with God.

The bell that calls for silence at the same time calls to THOUGHT and prayer.

In this rule of its daily life WELLESLEY College recognizes a sphere of life that is too thoughtlessly disregarded in this age of RUSH and lifts up an EXAMPLE to the whole educational world, for which she is to be greatly praised, and in which those who are wise, whether in College life or in HOME LIFE, will follow.

Every Christian life that hopes to be CONSISTENT must have its DAILY "silent times."

Bottle 273

Henry van Dyke tells a beautifully suggestive story of the discovery of one of the most beautiful faces of Dante upon the walls of the Bargello, at Florence.

For years the picture was supposed to have been destroyed—tradition told of its wonderful beauty, but no one could tell where it was.

Some said it had been stolen; some said a vandal had destroyed it, but at last an Italian artist devoted himself to the TASK of finding it.

He went to the palace where he believed it to be and made a thorough SEARCH—guided by his knowledge of such buildings, he concluded the picture was in a room then being used as a store room, so he had the heaps of rubbish removed from its floors, and then carefully examined the walls, and HIDDEN by the whitewash and accumulated filth of years, he found the picture.

The work of the Italian artist is the work of the Christian of today in the debased wrecks of the haunts of vice and in the degraded of the slums the image of God is to be seen and uncovered and the sinful habit and filth of foul association are to be brought out of the life that the HIDDEN face may be seen and the chambers of the soul be as God meant they might.

Bottle 272

Psa. 139. 17.—How precious are thy thoughts.

Isa. 46. 10.—Be still and know.

Matt. 6. 6.—And when thou hast shut the door.

1 Kings 7. 22.—Upon the top of the pillars, lily-work.

Mark 6. 31.—Not leisure to eat.

Bottle 273

Gen. 1. 27.—In the image created he him.

Lev. 13. 45.—And he shall cry, "Unclean, unclean."

Psa. 8. 4.—What is man?

Mark 7. 24.—He could not be hid.

2 Cor. 3. 18.—Changed into the same image.

Bottle 274

RUSKIN gives this WITNESS for the word of God as it was TAUGHT him in his CHILDHOOD by his MOTHER: "All that I have taught of art, everything that I have written, every GREATNESS that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother DAILY read with me a part of the BIBLE and daily made me LEARN a part of it by heart."

Bottle 275

There is a mystery in human hearts;—
And though we were encircled by a host
Of those who love us well, and are beloved,
To every one of us from time to time,
There comes a sense of utter LONELINESS:
Our dearest friend a STRANGER to our joy
And cannot realize our BITTERNESS.
"There is no one who really understands—
Not one to enter into all I feel."
Such is the cry of each of us in turn,
We wander in "a solitary way."
No matter what or where our lot may be,
Each heart, MYSTERIOUS even to itself,
Must live its INNER life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love:
In every heart he wishes to be FIRST,
He therefore keeps the secret key himself
To open all its chambers and to bless
With perfect SYMPATHY and holy PEACE,
Each solitary soul which comes to him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to me";
And every time we are not understood
It is a call to us to come again;
For Christ alone can SATISFY the soul,
And those who walk with him from day to day
Can never have "a solitary way."

And when beneath some heavy CROSS you faint
And say, "I cannot bear the cross alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief which no one understands
Conveys a SECRET MESSAGE from the King,
Entreating you to come to him again.
The "Man of Sorrows" understood it well:
In all points TEMPTED, he can feel with you;
You cannot come too often or too near.
The Son of God is infinite in grace,
His presence SATISFIES the longing soul,
And those who walk with him from day to day
Can never have "a solitary way."

Bottle 274

Psa. 119. 130.—The entrance of thy word giveth light.

Prov. 22. 6.—Train up a child, he will not depart.

Prov. 31. 28.—Her children call her blessed.

Ezek. 18. 2.—The children's teeth are set on edge.

Acts 2. 39.—Unto you and your children.

2 Tim. 1. 5.—Thy grandmother, thy mother, and thee.

Joel 1. 3.—Tell ye your children of it.

Bottle 275

Prov. 14. 10.—The heart knoweth its own bitterness.

Psa. 17. 15.—I shall be satisfied.

Psa. 42. 1.—As the hart panteth after the water brooks.

Luke 24. 15.—Jesus himself drew near and went with them.

Bottle 276

No one would wish to detract from the glory of Admiral Dewey in annihilating the Spanish fleet in the harbor of Manila, or from the wreath that belongs to Lieutenant Hobson for his brilliant work with the MERRIMAC, but there are QUIET HEROES whose heroism is no less true about whom very little is said.

Lieutenant Victor Blue is of this type. Sent into the hills back of Santiago to SPY out the land—he saw the Spanish fleet and ascertained that all of Admiral Cervera's ships except the Terror were in Commodore Schley's TRAP. It was not a very dramatic performance, but he risked his life at every step, and if captured would not have been treated like an honorable PRISONER, as Hobson, but would be HANGED as a spy, but he, like the heroes in the common walks of life, is little APPLAUDED.

These patiently climb the hills of life and go on doing their DUTY and only God knows the HEROIC quality of their work, but God does know, he keeps a "book of remembrance," and some day it will be opened and every hero shall have his CROWN.

Bottle 277

In the company of the French literati there is no name more BRILLIANT than Guy de Maupassant, prematurely dead.

Owing to the disreputable character of his productions the French Academy had refused to affix its imprimatur to his work. He said: "The Academy would condemn me to VIRTUE, but there is plenty of time for VIRTUE."

The words had scarcely passed from his lips before he was seized with a melancholy madness which ended his life.

Let no man tempt God to pass immediate JUDGMENT—VIRTUE may soon be our greatest NEED.

Bottle 278

Theodore Roosevelt, shortly after his appointment as Assistant Secretary of the Navy, asked for an appropriation of $800,000 for ammunition for the navy. The appropriation was made and a few months later the Assistant Secretary of the Navy requested $500,000 more. In connection with the application he was asked what he had done with the first $800,000 worth.

Roosevelt replied: "Every bit of it has been used for practice." He was then asked what he was going to do with the $500,000 he was asking for. His answer was: "Going to use every ounce of that, too, within the next thirty days PRACTICE shooting."

When one remembers the United States Gunnery in the Two great Naval Battles of the Spanish War, he has no doubt that they are accounted for in large degree by this PREPARATION.

Men are FITTING themselves for careers of great intellectual and moral force as they prepare. It always pays to get READY.

There is as much unwisdom in attempting a work in the realm of the spiritual without proper preparation of head and heart as there is in attempting it in the realm of the temporal.

If David had been a poor hand with a SLING he never would have SAVED his people from GOLIATH and the Philistine hosts.

Bottle 276

2 Tim. 2. 3.—Endure hardness as a good soldier.

2 Cor. 5. 9.—Ambitious to be well pleasing unto him.

Eccl. 3. 7.—A time to keep silence.

Luke 21. 3.—She of her penury cast in.

1 Thes. 4. 11.—Study to be quiet.

2 Tim. 2. 15.—A workman that needeth not to be ashamed.

Bottle 277

Hos. 4. 17.—Joined to idols, let him alone.

Amos 4. 12.—Prepare to meet thy God.

Heb. 11. 25.—Pleasures of sin for a season.

Heb. 2. 1.—Lest we drift by them.

2 Cor. 6. 2.—Today is the day of salvation.

Num. 14. 25.—Tomorrow get you into the wilderness.

Acts 24. 25.—Felix trembled and said, "Go thy way."

Bottle 278

Eph. 5. 15.—See that ye walk to a point.

1 Cor. 11. 28.—Let a man examine himself.

Acts 24. 16.—I work myself up to have a conscience.

John 7. 17.—If any will do, he shall know.

Luke 4. 16.—As his custom was.

2 Tim. 2. 15.—A workman that needeth not to be ashamed.

Bottle 279

The Rev. Huston W. Lowry related a remarkable instance of ANSWERED PRAYER that came in his work at Wellsville, Ohio.

Special services were being held; the wife of an INFIDEL came to the meetings and was brought under CONVICTION, but was AFRAID to make CONFESSION or come to the Lord's table, lest her husband, on hearing it, might, in his HATRED and rage take her life or do some great harm.

She consulted the minister and Rev. Lowry told her to pray about it and FOLLOW what God should persuade her was right. This she did and determined to OBEY and "do this" as the word recommended.

The SACRAMENTAL service came and the pastor was led to suggest that this special season was the time when God might be expected to especially grant the desires of his children.

The wife of the infidel lifted her heart to God and asked, if possible, that her husband might be saved. After the services she went home, scarce knowing what might be expected.

They were seated at the table, when the husband put his face in his hands and sobbed like a child—she asked what was wrong, and he answered that not long before he was sitting thoughtlessly and aimlessly in his chair, there was thrust in his mind a THOUGHT of God. He sought to drive it from him, affirming repeatedly his infidelity, but he could not rid himself of the thought. That night the infidel went with his wife to the service and was soon after CONVERTED and made a public profession of Christ, and several years afterwards was still living a HAPPY Christian life, one of the most influential laborers in the Lord's vineyard.

The importance of prayer is often urged and its necessity emphasized from the pulpits of our churches and in their prayer services, but not oftener nor yet more emphasized relatively than it is emphasized in the word of God.

Bottle 280

While walking down the street one day a minister passed a store when the proprietor was washing a large plate-glass window. There was one soiled spot which defied all effort to remove it.

After rubbing hard at it, using much soap and water, and failing to remove it, he found what the trouble was and called in to some one in the store, "It's on the inside."

Many a striving to CLEANSE the soul from its STAINS and wash it with tears of sorrow and scrub it with the soap of good RESOLVES, they rub it with chamois of morality, but still there is a consciousness of its presence and a demonstration of its power. The trouble is, "It's on the inside."

It is the heart which is bad. If the fountain is BITTER the stream will not be sweet.

Any man may spend a lifetime with his life and to no great extent better it only as he cleans by the HELP of God from the inside.

Bottle 279

Isa. 28. 20.—The bed is shorter—the covering narrower.

James 5. 16.—The supplication availeth much.

John 20. 26.—The doors being shut.

Eph. 3. 20.—Exceeding abundantly above that we ask.

Bottle 280

John 3. 7.—Ye must be born again.

1 Pet. 3. 4.—The hidden man of the heart (ornaments).

Matt. 15. 19.—For out of the heart come forth.

Prov. 4. 23.—Keep thy heart with all diligence.

Bottle 281

There was in a jail in Elizabeth, New Jersey, a woman who was arrested while participating in wild DRUNKEN orgies with a gang of tramps in the woods near the town.

She had at that time all the appearance of a besotted hag, though she was only a short time before a helpful wife of a respectable man and the MOTHER of three beautiful CHILDREN.

Her father, who is said to be living in a village in New York state, is a highly respected minister of the Methodist Episcopal Church. Her children in a children's asylum and her husband a wanderer in the West, completes the story, except its CAUSE.

The cause of her RUIN and the ruin of her HOME was BEER, prescribed for her by the family physician as a TONIC.

At first she refused to take it, having always been a teetotaler, but she was persuaded to follow the directions of the physician, and soon acquired a taste for DRINK, which speedily developed an APPETITE which wrought this inexpressibly sad condition.

Bottle 282

There is a peculiar kind of club-moss, the "Selaginella convoluta." It grows in the sandy places of South America and in some of the tropical sandy places in North America also.

When the sun has drunk away every particle of moisture from the surface of the sand, this club-moss does not send its roots deeper—it simply rolls itself up into a ball and waits for the winds, which are sure to blow across the places of its growing.

The winds dash it along, often for great distances, thus it may be blown into some damp place, or to some marsh.

There the moss unrolls and strikes out its roots upon the surface to carry on its FRUITING. And when the sun dries up this spot, the moss rolls up again and waits for a wind.

As one would guess, although it is a plant of a low order and in the vegetable kingdom, it is the symbol of purposelessness.

More to be censured is the PURPOSELESS life that differs from this moss in that it is of God's HIGHEST order and therefore the more DEFEATS the purpose of its creation.

"Club-moss" is truly worthless, but a "club" life is inexcusable, as sin against itself, against humanity, against its God.

Bottle 283

"Do you think it would be wrong for me to learn the NOBLE ART of SELF DEFENSE?" a religiously inclined young man inquired of his pastor. "Certainly not," answered the minister. "I learned it in YOUTH myself, and I have found it of great value during my life." "Indeed, sir! Did you learn the old English system or the Sullivan system?" "I learned neither," said the minister. "I learned the Solomon system." "The Solomon system?" answered the young man.

"Yes; you will find it in the first verse of the fifteenth chapter of Proverbs. 'A SOFT ANSWER turneth away WRATH.' It is the best system of self defense of which I know."

Bottle 281

Gal. 5. 23.—The fruit is temperance (life-control).

1 Cor. 8. 13.—If eating meat make my brother offend.

Prov. 23. 34.—Upon the top of the mast.

Bottle 282

Gen. 49. 4.—Unstable as water, thou shalt not excel.

Lev. 6. 13.—Fire shall be kept burning continually upon the altar.

1 Kings 20. 40.—Busy here and there, he was gone.

2 Kings 13. 19.—Thou shouldst have smitten five or six times.

Job 2. 9.—Then said his wife, "Renounce God and die."

1 Cor. 15. 10.—I am what I am.

Heb. 10. 36.—Ye have need of hold-on-to-it-iveness.

Bottle 283

Prov. 15. 1.—A soft answer turneth away wrath.

Rom. 12. 19.—Avenge not yourselves.

Judg. 5. 20.—The stars fighteth against Sisera.

1 Thes. 4. 11.—Study to be quiet.

Gal. 5. 22.—The fruit is, long-suffering (life-reprieve).

Bottle 284

It is told that when Ole Bull and John Ericsson met for the first time in the city of New York that the great musician said to his new-found friend, "Come around and hear me play tonight."

The invitation was not accepted. It was given a second time, and again it was not accepted.

The third time Ole Bull said: "If you do not come and hear me play I will come and play for you in the shops," and John Ericsson said: "Don't bring your violin into my shop, for I don't care for MUSIC." But the next day Ole Bull was in the shop, and he said: "There is something the matter with my VIOLIN."

They talked about "tones" and "semi-tones" and fibers of wood, and then he said: "I will show you how it is." He strung up the instrument, drew the bow across the strings and began to play. In a little while the building was filled with waves of harmony—the men left their work and gathered about the great musician.

John Ericsson rose from his desk, stood for a moment in the outer circle, and then came close to Ole Bull, and listened to every note that came from the violin.

At last the player drew his bow across the strings and stopped. The men were turning back to work, but John Ericsson, with the tears streaming down his cheeks, said: "Play on! Play on! I never KNEW what was LACKING in my life before."

The Lord Christ is seeking all men, to bring into their lives what is found WANTING there, but like John Ericsson, they refuse to have brought into life that only which will SATISFY, the only harmony.

Bottle 285

A young lady who at one time was an active Christian drifted away from her former life and gave herself up to pleasure, dress, and society.

One day as she was returning from California an accident occurred on the train and she was fatally injured.

They carried her into a little, dingy station, and there the physician told her she must, in a short time, DIE.

She looked about, and then turning to the physician, said: "I have but an hour, you tell me." "No more," he said. "And this is all that is left me of the WORLD. It is not much, doctor."

The men left the room while the doctor watched by her side.

She put her arms over her face and lay for a little time, then turned on him in a frenzy, quoted: "To think of all that I might have done with my MONEY and my TIME. God wanted me to HELP the poor and the sick. It's too late; it's too LATE now. I've only an hour." She struggled up wildly. "Why, doctor, I did nothing—nothing but lead the FASHION! Now I've only an hour! It's too late," and in a little while she lay dead—life a pitiable failure, as every life of fashion really is.

Certain it is that those who just throw life away, whether they come to the last in the wreck of a train or in old age, the SIN and the SHAME of it is not less and the SORROW is like to be the "endless grief."

Bottle 284

Jer. 31. 14.—My people shall be satisfied.

John 5. 40.—Ye will not come unto me.

John 4. 10.—If thou knewest.

Psa. 42. 1.—As the hart panteth after the water brooks.

2 Cor. 12. 14.—The third time I am ready to come.

Mark 10. 21.—One thing thou lackest.

Bottle 285

Gen. 3. 6.—She took of the fruit.

Josh. 2. 19.—Whosoever shall go out of the door.

Isa. 21. 12.—And also the night.

Jer. 8. 20.—The harvest is past, the summer ended.

Heb. 11. 25.—Pleasures of sin of a season.

Heb. 10. 39.—Who draw back unto perdition.

Bottle 286

At a meeting held in Sing Sing state prison by Maude Ballington Booth one of the talks was made by Mrs. McAlpin, in which she said that she remembered distinctly when the "Little Mother" (Mrs. Booth) held her first meeting in the prison eight years before. In that meeting she called on all who would accept the motto and purposes of the society to stand up—about a hundred of the boys arose—the toughest and hardest, said Mrs. McAlpin.

A wave of gruff laughter swept through the room as they stood up, but, continued Mrs. McAlpin, one year later, when the same men stood up, not a black mark had been chalked against one of them in their prison records. Then the men applauded, with just as much spirit as they had laughed the year before.

It is not for the one who first makes CONFESSION to expect the applause of those who have heretofore looked upon a life that has been unchristian or DEBAUCHED, but let such an one stand in God, and after even a community of CRIMINALS have looked upon a sturdy STRUGGLE with sin and seen the record clear, where first was derisive laughter or a questioning silence, even from the same will come the deserved APPLAUSE.

Bottle 287

In the ancient Cathedral of Genoa a vase of immense VALUE has been preserved for six hundred years.

It is cut from a single EMERALD—its principal diameter is twelve and one half inches and its height five and three quarter inches. It is KEPT under several locks, the keys of which are in different hands, and it is rarely exhibited in public, and then only by an order of the senate.

When exhibited it is suspended round the neck of a priest. No one is allowed to touch it but him. It is claimed that the vase was one of the gifts of the Queen of Sheba made to Solomon.

So do men GUARD that which is of transient value, while they permit the infinite value to slip from their fingers oftentimes, never to be regained.

Bottle 288

In Windsor Castle there is a suite of rooms for the CHAPLAIN.

During the years of the reign of Queen Victoria there was a special passageway connecting the chaplain's study with the Queen's apartment and she frequently repaired to the study to CONSULT him on the IMPORTANT matters of her kingdom.

It would be doubtless safe for PARISHIONERS to be in very much closer touch with their pastors in all that goes to make up life, not only spiritual, but temporal and financial.

The author recalls the experience of several members of one of his congregations who, together in the aggregate, LOST at least $15,000, when, if he had been consulted, they would have been FOREWARNED, and so forearmed, and the "Story-Cotton" gamble have sooner failed.

And without doubt there are many other pastors and many other congregations that have made HISTORY of the same sort.

Bottle 286

Rom. 13. 7.—Honor to whom honor.

2 Cor. 9. 15.—His unspeakable gift.

1 Cor. 1. 27.—God hath chosen the weak things.

Acts 28. 6.—After they looked, they changed their minds.

Matt. 7. 16.—Ye shall know them by their fruits.

Rom. 1. 16.—The power of God unto soundness.

Bottle 287

Prov. 4. 23.—Keep thy heart with all diligence.

Bottle 288

Josh. 9. 14.—They asked not counsel of the Lord.

Neh. 8. 1.—All the people as one man (the Book).

1 Sam. 9. 6.—A man of God, peradventure he can show us.

1 Chron. 13. 3.—They inquired not in the days of Saul.

Bottle 289

Side by side in the year 1907, in the Jewish Hospital, in Brooklyn, N. Y., lay a MOTHER and her six-year-old son, the former a voluntary SUFFERER for the benefit of the latter.

Above five months before the child was severely scalded. His wounds healed, but it was noticed that there was a deformity of his neck, which caused him to hold his head to one side. On consulting a doctor she learned that the deformity would become worse rather than better. "Could nothing be done for the boy?" the mother inquired, anxiously.

The surgeon told her that the only REMEDY was to cut away the skin that had been contracted by the scalds and replace it with new skin that must be obtained from a living person. The mother promptly offered herself for the purpose.

Sufficient skin was taken from her body to graft the new growth on the boy's neck, and she and the child slowly recovered from the painful operation.

"Ah," you say, "that is a MOTHER'S LOVE, to be willing to ENDURE such excruciating PAIN that the son might be SAVED from deformity."

Such instances as these give us faint glimpses of the love of God for us rebellious children, whose spiritual DEFORMITY could only be taken away by the suffering of the CROSS.

Bottle 290

Some twenty years ago a woman was coming out of a public building when the heavy door swung back and made egress somewhat difficult. A little urchin sprang to the rescue, and as he held open the door she said, "Thank you," and was passing on.

"Cracky, d'ye hear that?" said the boy to a companion standing near him. "No; what?"

"W'y, that lady said, 'Thank you,' to the likes of me."

Amused at the conversation, which she overheard, she turned around and said to the boy: "It always pays to be POLITE, my boy. Remember that." The years passed and last December when doing her Christmas shopping the same lady received exceptionally courteous treatment from a clerk in Boston, which caused her to remark to the friend who was with her:

"What a great comfort to be civilly treated once in a while—though I don't know that I blame the store clerks very much for being RUDE during the holiday trade."

The young man's ear caught the words, and he answered: "Pardon me, madam, but you gave me my first LESSON in politeness a few years ago."

The lady looked at him in amazement while he related the LITTLE forgotten incident, and told her that that simple "Thank you" awakened his first AMBITION to be something.

He went the next morning and applied for a situation as office boy in the same establishment in which now he was an honored and trusted clerk.

Only two WORDS dropped into the treasury of a street CONVERSATION, but they YIELDED a hundredfold.

Bottle 289

Exod. 20. 12.—Honor thy father and mother.

2 Sam. 1. 26.—Thy love to me was wonderful.

Prov. 31. 28.—Her children call her blessed.

Isa. 66. 13.—As one whom his mother comforteth.

2 Tim. 1. 5.—Thy grandmother, thy mother, and thee.

Rom. 5. 8.—God commendeth his love.

Bottle 290

Prov. 11. 1.—Cast thy bread upon the waters.

1 Tim. 4. 12.—Be thou (as) an engraver in wood.

2 Cor. 5. 9.—We are ambitious.

Rom. 14. 7.—None of us liveth to himself.

1 Kings 7. 22.—Upon the top of the pillars, lily-work.

Bottle 291

The finest—most perfect—most LUSCIOUS FRUIT is found in the CENTER of the tree and on the topmost bough.

So he who would get the BEST must get it from INSIDE the ORCHARD, he must pass within the orchard fence or WALL.

No less a truth is taught us in the word of God as to a Christian LIFE; by the goodness of God the man outside the COVENANT gets much, and by this God would ENTICE him within the wall that he might ENJOY the most luscious fruit and the best FRUITAGE which is only found inside the wall.

Bottle 292

Jeremy Taylor once said in a comic but factic way, "You cannot cure the COLIC by brushing a man's clothes."

If we are to bless men actually and effectually we must get to the fountain-head of their sorrows, the THOUGHT and IMAGINATION of their heart—there is no bettering of the life of the individual except as the spirit is touched and made sweet, contented and pure.

ENVIRONMENT may not make the virtuous and happy community as is proven in the ancient world, when we look into Eden, into Sodom, and into Canaan, with additional evidence in the modern world all about us.

Moralizing about moralities and reformations may sound well, but they never can work well—regeneration is the only fact.

Bottle 293

What would any city or town or country be if you did not hinder the BRANCHES running over the wall and dropping part of the FRUITAGE upon the UNGODLY and undeserved?

F. B. Meyer tells us of some INFIDELS who, many years ago, founded a town in Minnesota, in order to have a town in which the name of God or Christ should never be mentioned except in terms of PROFANITY and vulgarity.

They hanged Jesus Christ in the street in EFFIGY and the place was full of BLASPHEMY.

He says: "I had to stay there all night some years ago in passing through that region, and I trembled for my life, while I stayed in the best hotel in the place."

The town was destroyed by fire and they tried to build it again—it was again partially destroyed by fire, and at last, after there had been riot and bloodshed and anything but PURITY or PEACE for years, the citizens of the town sent to the American Home Missionary Society, and said: "Can you send us a MINISTER of Jesus Christ?"

And if you were to go there today you would scarcely know the community, with its CHURCH spires pointing heavenward and its CHILDREN in the Sunday schools, as orderly as most of the towns in the land, because of the INFLUENCE of the Church.

Bottle 291

Gen. 49. 22.—His branches run over the wall.

Rom. 2. 4.—The goodness of God, to a change of mind.

Isa. 27. 6.—Fill the face of the world with fruit.

Rom. 3. 1.—What advantage hath the Jew?

2 Sam. 8. 1-14.—And after this David smote.

Luke 18. 30.—Manifold more in this time and.

Bottle 292

Lev. 13. 45.—And he shall cry, "Unclean, unclean."

Isa. 28. 20.—The bed is shorter, the covering narrower.

Jer. 17. 9.—The heart is desperately sick.

Eph. 6. 12.—We fight against principalities and powers.

1 Pet. 5. 8.—Whom he may devour.

John 3. 7.—Ye must be born again.

Bottle 293

Gen. 49. 22.—His branches run over the wall.

2 Tim. 3. 13.—Worse and worse, deceiving and being deceived.

Psa. 119. 130.—The entrance of thy words bringeth light.

Job 1. 9.—Doth Job fear God for naught?

Psa. 127. 1.—Except Jehovah keep, the watchman waketh but in vain.

Bottle 294

A street "fakir" who was selling cement near the steps of a courthouse stood behind a little table on which was displayed the sign: "A box of this cement given free to anybody who can break any of these apart." There were spools, blocks of wood and other articles that had been cemented together.

A swarthy little fellow, who had stopped in front of the fakir's stand, pointed to a round peg that appeared to have been dipped in the cement and driven into a small chunk of wood, and asked what the REWARD would be for pulling it out. "If you can pull that out," said the fakir, "I'll give you a crown."

The peg projected a little more than a quarter of an inch above the block. The little fellow placed his left hand on the block to hold it, took the peg between the thumb and forefinger of his right hand and pulled it out with apparent ease, a portion of the wood coming with it.

"Bless me," gasped the man behind the table, "what are you?"

"Me Japanese dentist," as he pocketed the silver and walked away.

The London Telegraph that prints this incident affirms that Japanese dentists use their fingers for forceps, and a part of their training consists of exercises which develop an incredible amount of POWER in their hands.

Whether in DENTISTRY in Japan or in the realm of morals and religion, it is the REPETITION of activities that wins out.

Bottle 295

The "Golden Rose" which the Pope presented in the spring of 1907 to the new Queen of Spain is one of the most curious orders in existence. It is a mimic plant of pure gold, standing in a golden pot, on which are emblazoned the papal arms.

The plant has leaves, buds, and flowers.

In the central flower is a tiny receptacle in which is contained a small palm leaf BLESSED by the Pope—a ceremony usually performed on the fourth Sunday in Lent.

The leaves of this golden plant are set with small jewels, in imitation of dew-drops, and are delicately worked in gold.

The cost of the carving alone is about $350, and when the jewels are added from the collection of the Vatican, the plant has a full VALUE of at least $2,000.

The presentation of the "Golden Rose" is the highest HONOR the Pope can confer upon a Catholic princess. At the present time it is the possession of the Queen-Regent of Spain, the ex-Empress Eugenie, and some few others.

In the past it was presented to Empress Josephine, to Queen Isabella of Spain, to Queen Sophia of Naples and other famous women since the days of Johanna of Sicily, who was the first "Rose Queen," in the time of Urban VI.

The highest honor of the Vatican, with its "Golden Rose," is less than the least HONOR of God, even though the Vatican assumes a directorship and DICTATORSHIP over the whole religious world.

Bottle 294

Luke 4. 16.—As his custom was.

Luke 11. 9.—Keep knocking, it shall be opened.

Phil. 3. 13.—This one thing I do.

2 Tim. 2. 15.—A workman not ashamed.

Bottle 295

Heb. 11. 25.—The reproach of Christ greater riches.

Luke 7. 32.—We have piped unto you.

2 Cor. 9. 15.—Thanks for His unspeakable gift.

Rev. 2. 10.—I will give a crown of life.

Bottle 296

A member of a college class soon after graduation was admitted to the practice of his profession as an attorney.

Leaving the Court House he was met by a brilliant young man, who took him by the hand, saying: "Now you have been admitted to the bar. Let me give you a little ADVICE. Have your name taken from the CHURCH roll, burn your Bible, and you will make your mark." It was a moment of TEMPTATION—turning from him the young attorney walked straight to a depository and invested almost his last half dollar in a pocket Bible.

A quarter of a century passed and this lawyer met again the BRILLIANT young man, now a WRECK, with bloodshot eye and unkempt hair and beard—extending the same hand, he said: "Colonel, for God's sake give me half a dollar and let me get out of town to get off this SPREE." The attorney gave the asked-for coin and thought of his former half-dollar investment.

Bottle 297

Professor James tells a touching little incident of a scene a few years ago in the Circassian Mountains during the war between Russia and some of the Circassian tribes:

"The Circassian prophet chief, Sehmyl, had reason to believe that his plans were being divulged to the ENEMY by some of the circle that surrounded him, and he proclaimed to the whole tribe that any one found guilty of such traitorous act would receive a hundred STRIPES. It was the Chief's own MOTHER!

"For two days no one saw him—he was alone in PRAYER and fasting; then he came forth pale but calm.

"'Bring her forth and tie her up in the presence of all,' he said. She was tied and the knout fell, lacerating the flesh at each stroke. When five lashes had been given he cried, 'Halt!'

"Then he bared his own back and was tied to the tree, commanding that the ninety-five yet due should fall on him.

"Turning to the one with the knout in his hand, he said: 'Spare me not—treat me as if I were the real culprit, and before all the tribe.' Stroke after stroke descended, until the ninety-five were counted, and he was carried into the tent, bruised and bleeding."

Bottle 298

In Brooklyn, N. Y., lives a man who refuses to be a king, declaring that Redhook (a slum district) and the liquor business are good enough for him.

The man is Lewis Napoleon Bonaparte Cociancich, who has undisputed claims to the THRONE of Servia.

The Mail and Express (New York) publishes this brief interview, in which he says: "Yes, it is true I have been approached by Servians opposed to King Peter. I have sent word that I prefer to remain a free American citizen. I told them that here I could go to Coney Island, go swimming when I wanted to and have all the fishing I wanted, and as King of Servia I would have none of these PLEASURES."

Bottle 296

Col. 3. 2.—Set your mind on the things above.

Gal. 6. 7.—Whatsoever a man soweth.

John 17. 17.—Thy word is truth.

Lam. 3. 27.—Good to bear the yoke in grief.

Psa. 1. 1.—Not in the counsel of the wicked.

Bottle 297

Isa. 53. 5.—And with his stripes we are healed.

Rom. 2. 4.—Goodness of God to a change of mind.

Mark 15. 25.—And they crucified him.

Rom. 6. 23.—The wages is death, the gift is life.

Matt. 18. 32.—I forgave thee all that debt.

Eccl. 12. 14.—Every work into judgment, every secret.

Bottle 298

2 Kings 2. 10.—Determine to (time of) asking.

Hos. 4. 17.—Joined to idols, let him alone.

John 3. 7.—He must be born again.

John 5. 40.—Ye will not come unto me.

Rom. 8. 17.—Heirs of God and joint heirs with Christ.

Heb. 11. 25.—The pleasures of sin for a season.

Bottle 299

On a marble slab that marks the burial place of a number of Iroquois Indians, in Cooperstown, N. Y., is the following inscription:

"White men, greeting! We, near whose bones you stand, were Iroquois.

"The wide land which now is yours, was ours.

"Friendly hands have given back to us enough for a tomb."

"Enough for a tomb"—that tells the whole story of the whole HUMAN race, white, black, yellow, brown, and red—"enough for a tomb" is all that any man may lay claim to and therefore the STRIFE after wealth for its own sake is greatest FOLLY.

Bottle 300

When I shall wake on that fair morn of morns,
After whose dawning never NIGHT returns,
And with whose glory day eternal burns,
I shall be SATISFIED.

When I shall see thy glory face to face,
When in Thine arms Thou wilt Thy child embrace,
When Thou shalt open all Thy stores of grace,
I shall be SATISFIED.

When I shall meet with those whom I have loved,
Clasp in my eager arms the long removed,
And find how faithful Thou hast proved,
I shall be SATISFIED.

When this vile body shall arise again,
Purged by Thy power from every taint and STAIN,
Delivered from all weakness and all PAIN,
I shall be SATISFIED.

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him in the everlasting hymn,
I shall be SATISFIED.

When I shall call to mind the long, long past,
With CLOUDS and storms and shadows overcast,
And know that I am SAVED and blessed at last,
I shall be SATISFIED.

When every enemy shall disappear,
The unbelief, the darkness, and the FEAR
When Thou shalt smooth the brow and wipe the tear,
I shall be SATISFIED.

When every emptiness shall pass away,
And all the real, all without DECAY,
In that SWEET DAWNING of the CLOUDLESS DAY,
I shall be SATISFIED.

—*Horatius Bonar.*

Bottle 299

Eccl. 5. 15.—Naked shall he go again as he came.

1 John 2. 17.—The world passeth away.

Heb. 13. 14.—Here have we no continuing city.

2 Cor. 4. 18.—The things seen are temporal.

Luke 12. 20.—Whose shall these things be?

Bottle 300

Phil. 3. 20.—Our citizenship is in heaven.

Psa. 17. 15.—I shall be satisfied when I awake.

Heb. 13. 14.—Here have we no continuing city.

Rev. 22. 4.—They shall see his face.

Bottle 301

An article entitled "The Romance of Deep-Sea Diving" contains many descriptions of adventurous treasure-hunts.

Particularly interesting is the account of the salvage of GOLD from the Spanish steamer ALPHONSO XII, which sunk off Port Gando, in the Island of Grand Canary, with nearly half a million in her TREASURE-CHESTS. The writer says:

"For many months adventurers disappeared into the sea here, only to send up fevered messages into their life-line; hauled up the unhappy men were found semi-conscious, bleeding from ears, nose, and mouth. The awful water-pressure of tens of thousands of pounds had all but crushed the life out of them—often with the TEMPTING little chests of GOLD under their very legs.

"Then Lambert came upon the scene, a rugged and bearded giant, and a daring heart. He came with special pumps and steel-stayed dress, and with a weird crinoline of steel hoops to relieve the awful pressure on his lungs and stomach.

"He was dressed in a boat in the open sea and disappeared with a battery of pneumatic augers, hammers, and rock-drills, a few sticks of dynamite, and all else that could be devised. He said he thought he would never reach the Alfonso, the depth was so great. He gasped with pressure as he passed down the perpendicular depths of the Alfonso, but threaded his way through the barnacle-incrusted iron and rotting timber, SEARCHING for the treasure-chamber.

"He had been down twenty minutes when he felt all was over and signaled to be hauled up. He took a rest on the shore for some hours, and then tried again, but was beaten again.

"Each visit lowered his vitality, but gave him more knowledge of the WRECK.

"At the last he found a mysterious door and drove his crowbar through it, breaking it open, and finding there the chests of gold.

"Many of them were worm eaten and burst open. He says: 'I stooped and in triumphant DELIGHT ran my thick-gloved fist through piles of glittering coin.

"'I had barely strength left to fasten a rope around three of the boxes, each containing $50,000, and retrace my steps as speedily as possible.

"'It was then we sent the cipher cable home. I rested for a week, descended again to the treasure chamber and sent up more chests of gold, and my own share of the treasure amounted to $60,000.'"

But how he did search and what inconveniences and danger he was willing to face that he might have what he calls the "triumphant delight," and after the delight his SHARE.

SEARCH is necessary and inconvenience if other TREASURE of an eternal sort is to be found, but let us not forget that there is the "triumphant delight" and the SHARE infinitely beyond the worth of sixty thousand in coin.

Bottle 301

1 Pet. 2. 7.—Unto you he is precious.

Heb. 11. 26.—The reproof of Christ, greater riches.

Phil. 3. 7.—These I counted lost for Christ.

John 6. 27.—Labor not for the meat that perisheth.

Psa. 139. 17.—How precious thy thoughts.

Josh. 2. 20.—But if thou utter this our business.

Bottle 302

Mr. Spurgeon tells of an EXPERIENCE he once had.

When he returned, with others, on one occasion from Italy, the Mont Cenis tunnel was newly opened. It extends for six miles underground and they RECKONED on its being a dreary passage, and so provided themselves with a candle.

So they speculated, but when they traveled through the wonderful passage the carriages were exceedingly well LIGHTED and much of the tunnel also, and they sat with open windows, finding it as easy to breathe as out on the side of the mountain.

It was a JOY rather than a BURDEN, a PLEASURE rather than a PERIL. Their trouble was the trouble of a multitude, "crossing a bridge before you get to it."

Bottle 303

In writing of the funeral of Lord Shaftesbury from his home to Westminster Abbey there is this record: "Reaching Trafalgar Square forty thousand factory hands, seamstresses, flower-girls, and laborers from the east end were found there assembled; then came a mile through such crowds as London has scarcely even seen, and on either side of the street delegations from Sunday schools, shelters, the homes and the training schools, supported almost wholly by this most wonderful philanthropist that England and perhaps the world has ever seen.

"When the hearse approached the costermongers, a leader lifted a banner with these words, 'I was a stranger, and ye took me in.'

"The boys from the ragged schools lifted this banner: 'I was sick, and ye visited me.'

"Upon a silken flag the leader of the working girls had inscribed the words: 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.' "

Beyond expression is the beauty of such a life; beyond the power of words is the beauty of such GRATITUDE.

Bottle 304

Rev. Sam Jones used this peroration at the close of one of his lectures:

"An angel was sent down from heaven one day to bring back the most BEAUTIFUL thing on earth.

"He hunted long and carefully, saw a bed of fullblown American Beauty ROSES, lovely beyond compare, and he gathered an armful and started to return to his home above.

"As he soared into the air he saw a BABY'S smile, and filled with rapturous admiration at the sight, returned to take it, too.

"By its side he discovered a MOTHER'S love, and with all three in his arms mounted to the place beyond the sky.

"Just outside the pearly gates the spirit paused a moment, and lo! the roses had withered and were dead, the baby's smile had vanished, but strong as ever the mother's LOVE remained; and he cast the others aside and took this and laid it at the Master's feet as the most lovely and LASTING thing on earth."

Bottle 302

Ruth 1. 20.—Call me Mara.

Gen. 42. 36.—All these things are against me.

Rom. 8. 28.—All things work together for good.

1 Tim. 4. 12.—Be thou an ensample in faith.

1 Pet. 5. 7.—Casting all your anxiety on him.

Bottle 303

Exod. 2. 20.—And where is he?

2 Sam. 1. 26.—Thy love to me was wonderful.

Matt. 7. 16.—Ye shall know them.

Matt. 25. 39.—Verily I say, "Ye did it unto me."

Matt. 23. 11.—He that is greatest, your servant.

Rom. 13. 7.—Honor to whom honor.

Bottle 304

Isa. 66. 13.—As one whom his mother comforteth.

2 Tim. 1. 5.—Thy grandmother Lois and thy mother Eunice.

1 John 4. 8.—God is love.

2 Cor. 9. 15.—Thanks for his unspeakable gift.

Prov. 31. 28.—Her children call her blessed.

Bottle 305

There is a machine in the Bank of England that in a very wonderful way WEIGHS and sifts the sovereigns; so wonderfully does it that it is hardly believable.

There is a whole case of sovereigns there by the man who, like an ordinary miller at an ordinary mill, takes his scoop and shovels up these sovereigns, shoveling them into this machine. He feeds his mill as a thresher feeds his threshing machine, and it takes hold of the coins and tests each one of them.

It weighs each one and throws the light ones to one side, allowing only those that are good and up to the weight mark to flow into a receptacle by themselves.

It is a marvelous bit of human inventive genius, but its testing quality is nothing like the balances in which King Nebuchadnezzar was weighed and found WANTING—the BALANCES which will be used to weigh and test each soul at the final assize, when the dead, the small with the great, stand before God.

Bottle 306

Lord Bolingbroke once asked Lady Hamilton how she reconciled PRAYER to God for particular blessings with absolute RESIGNATION to the Divine Will. "Very easily," she promptly answered. "Just as if I were to offer a petition to a monarch of whose wisdom and kindness I had the highest opinion.

"In such a case my language would be, 'I wish you would bestow on me such and such a favor, but your Majesty knows better than I how far it would be agreeable to you or right in itself to grant my DESIRE. I therefore content myself with humbly presenting my petition and leave it entirely to you.' "

The ideal prayer is a combination of child-life importunity and the resignation of sainted old age.

Bottle 307

Luther was sorely downhearted. The battle, as he thought, was going against him—the Goliaths by the hundred, clad in ecclesiastical robes and electors' garments, were upon him and he had lost the joy of his heart.

Next morning his WIFE appeared clad in deep MOURNING—he asked, "Wife, what is this? I have not heard of anybody being dead; why have you put on the crepe? Why are you in mourning?"

She said: "Oh, I am mourning for God. You have looked so sad this week I thought God was dead."

And the lesson reached Luther's heart, and he said: "Forgive me, God, forgive me, wife!"

It was just after that that he gave forth in German that wonderful FAITH hymn, "A strong Rock is our God.

There are Christians that walk their whole life through, not with the crepe on their backs, but with the crepe on their FACES, and when we look upon them we are like Luther's wife, and wonder if God is dead.

Bottle 305

Dan. 5. 27.—Weighed and found wanting.

Mark 10. 22.—Went away grieved.

Num. 32. 23.—Be sure your sin will find you.

Gen. 3. 11.—Who told thee thou wast naked.

Bottle 306

1 Chron. 4. 9.—Jabez more honorable than brothers.

1 Chron. 13. 3.—We enquired not in the days of Saul.

Psa. 107. 6.—They cried unto the Lord in trouble.

Bottle 307

Gen. 42. 36.—All these things against me.

Psa. 42. 11.—Hope thou in God, I shall yet praise.

Psa. 47. 1.—Oh, clap your hands—shout.

1 Cor. 15. 57.—Thanks be to God who giveth victory.

Bottle 308

Dr. S. D. Gordon tells us of what he calls "The best picture I ever saw of God."

He says: "It was a man, a minister, who lived in a New England town, and who had a son about fourteen years of age, attending school. One afternoon the boy's teacher called at the home and asked for the FATHER, and said to him: 'Is your boy sick?'

"No, why?"—"He was not at school today."—"Is that so?"

"Nor yesterday."—"You don't mean it!" "Nor the day before."

"Well!"—"And I supposed he was sick."—"No, he is not sick."

"Well, I thought I should tell you," and the father said: "Thank you," and the teacher left.

The father was sitting, THINKING, when by and by he heard a click at the gate, and he knew the boy was coming, so he went to open the door, and the boy knew as he looked up that his father knew about those three days.

The father said: "Come into the library, here," and Phil went in and the door was shut—the father said: "Phil, your teacher was here this afternoon. He tells me you were not at school today—nor yesterday—nor the day before, and we supposed you were. You let us think you were. You do not know how badly I feel. I have always trusted you. I have always said I can TRUST my boy here, and here you've been living a LIE for three whole days. I can't tell you how badly I feel about it." Phil felt badly, too. After a pause, the father said: "Phil, we'll get down and pray," the very thing Phil didn't want to do.

But they got down and the father poured out his heart in prayer. And Phil saw himself on his knees as he never had seen himself before; the mirror of knee-joints is a wonderful mirror.

When they got up from their knees the father said: "My boy, there's a LAW of LIFE that where there is SIN there is SUFFERING. You can't detach those two things.

"Now," he went on, "you have done wrong, and I am in this HOME like God is in the world, so we will do this. You go up to the attic. I'll make a pallet for you there. We'll take your meals up to you at the regular times, and you stay up there as long as you have been a living lie, three days and three nights."

They went up stairs, the pallet was made, the father kissed his boy and left him alone. The evening supper time came, also they sat at the table; they did not eat.

The customary hour of retiring came; the clock struck ten, eleven, and then twelve. At last they locked up the house and went to bed, but neither of them to sleep; the clock struck one, and then two, and then the father said: "Mother, I can't stand this any longer. I am going up stairs with Phil." He took his pillow and tip-toed across the attic floor, and there Phil lay wide awake. The father lay down and they put their arms around each other's neck, and then they slept. The next night the father said: "Good night, mother. I am going up stairs with Phil," and the third night he slept in the place of PUNISHMENT with his son. You are not surprised to know that today that boy, a man grown, is telling the story of Jesus, with tongue and life aflame, in the heart of China.

Bottle 308

Gen. 3. 23.—Forth from the garden of Eden.

Gen. 4. 16.—Cain dwelt in the land of wandering.

Prov. 22. 6.—Train up a child—he will not depart.

Psa. 103. 13.—Like as a father pitieth, so the Lord.

Luke 1. 17.—The hearts of fathers to the children.

Acts 2. 39.—Unto you and to your children.

Bottle 309

George T. Angell, in "Our Dumb Animals," gives a striking incident of the long enduring impressions of CHILDHOOD.

"All our labors in Chicago to found there the society which has since saved millions of dumb creatures from suffering, would have probably proved a failure but for the assistance of one man, who, when a little boy, away up in the mountains of New Hampshire, was TAUGHT in the little country SCHOOL to be KIND to ANIMALS.

"And when we called upon President Hayes, at Washington, to ask that he would kindly put into his message to Congress something about the CRUELTY of animal tansportation, his reply was that when at school in Massachusetts he once heard a talk by Rev. Dr. Hendge about animals and he had never forgotten it, and that if we would write what we wanted it should go into his MESSAGE to Congress, and it did.

"Whether the teaching of childhood is about kindness to animals or about Christ, it is the teaching that holds to the fabric of the mind and controls the energies of the soul."

Bottle 310

Little sins and vices will, in time, destroy the most granitic characters. They are like the "termites," or white ants of the East. Davies Moor, of Singapore, S. S., writes of microscopic study made by him of this LITTLE pest:

"The termite is omnidestructive—wood from which the ax flies off he pierces and makes in it a hundred parallel canals—he works his way through stone and copper, digesting all alike into that milky gluten said to be so nutritious to travelers in Africa.

"A company of 'termites' went through our ayahs box and a little heap of dust was all they left, although in the box were some metal bracelets, those they digested with the rest.

"I wondered how that might be possible, and upon further microscopic study found a squirt-like apparatus, like that reported from Germany, as possessed by a worm that eats the railroad steels.

"I watched the 'termites' exude the white secretion by which their work of destruction and disintegration is accomplished.

"It requires a microscope to investigate this DESTROYING pest, and so in life it requires a microscopic investigation of SIN to find out how much of danger and destruction lies in how little.

"The MICROSCOPE of God's Word alone furnishes us for such investigation."

Bottle 311

The costliest MONUMENT erected to the dead in recent times will be placed above the grave of Mrs. Margarita Alvarado, the late wife of Pedro Alvarado, the Peon mining king of Mexico.

The monument will be of Italian marble and solid silver, two tons of silver from Alvarado's famous Plamilla mine is to be used, and a steel frame will be built around the GRAVE to guard against the THEFT of silver from the MONUMENT.

Bottle 309

Prov. 22. 6.—Train up a child, he will not depart.

Joel 1. 3.—Tell ye your children of it.

Luke 1. 17.—The hearts of fathers to the children.

2 Tim. 1. 5.—Thy grandmother, thy mother, and thee.

Bottle 310

Gen. 19. 20.—Is it not a little one?

Gal. 5. 9.—A little leaven leaveneth the whole lump.

1 Pet. 5. 8.—Seeking whom he may devour.

Bottle 311

Exod. 12. 14.—This day a memorial.

Deut. 8. 2.—Thou shalt remember the way.

Rom. 13. 7.—Honor.

Eph. 5. 25.—Husbands, love your wives.

3 John 1. 9.—Diotrephes.

Bottle 312

In early life Stonewall Jackson determined to CONQUER the physical, mental, and moral weakness of his nature. When he was a small boy a mustard plaster was placed on his chest, and to divert his mind he was mounted on a horse and sent on an errand to a neighbor's house. After dismounting he fainted because of the pain. "Did you leave the plaster on in order to obey your guardian?" asked the late General Hill of Jackson. "No," he answered, "but from a feeling that I must not yield to trials or difficulties," and in what would be considered a strange, eccentric fashion he kept his body under, not using tobacco, nor coffee, nor spirits, not wearing cloak or overcoat, even in the mountains of Virginia, because, he said, he "did not want to give way to the cold."

He applied the same "Stonewall" quality in church affairs.

His pastor once called upon him to pray in public, and he did so, but with such confusion of utterance that the pastor told him that he would never require it of him again. Jackson replied that he did not wish to be excused. It was a cross to him, but he persevered and became fluent in public PRAYER.

His pastor once remarked: "In our country a man who can speak multiplies himself by five." Jackson was impressed; he organized a debating society and after much effort became an impressive, though never eloquent, speaker.

This self-denial and SELF-CONTROL explains his wonderful success. No self-indulgent man was ever truly great, but he who conquers self is thus FITTED to conquer for others.

Bottle 313

An old SAILOR says: "I often recall my first night at sea. A storm came up and we put back under a point of land. Still the sea had a rake on us, we were in DANGER of DRIFTING.

"I was on the ANCHOR watch and it was my duty to give WARNING in case the ship should drag her anchor. I found that by placing my hand on the chain I could tell by the feel of it if the anchor was dragging or not, and very often that night I went forward and placed my hand on that chain.

"Since that time when I wonder whether I am DRIFTING away from God I go and put my hand on the 'anchor chain,' the chain of PRAYER." Let us remember, all of us, that we have an "anchor-watch" for the lives of those about us.

Bottle 314

General Grant's EXAMPLE in strictly keeping the SABBATH day while on his tour around the world was a surprise to many of the Royal personages who entertained him, but it was an example that will reach in its INFLUENCE into the decades.

Those who were tempted to think that greatness or genius or a place on the scroll of fame EXCUSES one from keeping the Ten Commandments find no encouragement to such thought in the life of this great religious HERO.

Bottle 312

Zech. 4. 10.—The day of small things.

Heb. 10. 36.—Ye have need of patience.

1 Cor. 15. 10.—I am what I am.

Eph. 4. 14.—Carried about by every wind of doctrine.

Prov. 16. 32.—He that ruleth his own spirit.

Bottle 313

Lev. 6. 13.—Fire shall be kept burning on the altar.

Matt. 6. 6.—And when thou hast shut the door.

1 Cor. 11. 28.—Let a man examine himself.

Heb. 6. 19.—An anchor of the soul.

Bottle 314

Exod. 20. 8.—Remember the Sabbath day.

Psa. 18. 49.—I will give thanks among the nations.

Isa. 58. 13.—The set apart of Jehovah, honorable.

Acts 24. 16.—I work myself up to have a conscience.

2 Cor. 6. 17.—Be ye separate, saith the Lord.

Heb. 10. 25.—Nor forsaking the assembling of yourselves together.

Bottle 315

Disraeli once said: "SILENCE is the mother of TRUTH." It is just as truly the mother of high achievements and successful RESOLVE—it is the citadel in which the soul finds spiritual strength and listens to the "Still Small VOICE."

In "Unseen Forces and How to Use them," the author emphasizes this fact—"All the great movements of human history that have been wrought with infinite blessing to humanity were conceived and born in dead SILENCE. Christianity, in its beautiful simplicity the most precious movement that ever entered human history, and its author HABITUALLY entered into the SILENCE—all the great men of history since his time who have benefited the world by their achievements, have been men who habitually entered into the SILENCE of the INVISIBLE.

Martin Luther remains in the silence of his cell, and when he comes out he shakes Europe, and overturns the thrones of despotism. John Bunyan is thrown into the SILENCE of Bedford JAIL. There he obtains INSPIRATION for "Pilgrim's Progress."

Bottle 316

Sandow's story of the way he developed his muscle was told by him in Leslie's Weekly. He was a weakling as a child—was not expected to be fit for any strenuous career, but a VISION of physical perfection kindled in him a RESOLVE to attain it.

"I went into Italy," he says, "and there my eyes were opened. The Greek and Roman statues I saw there inspired me at once to lift from myself the stigma of WEAKNESS, for I somehow felt that even in our time the weak man is despised.

"I went at the labor of revitalization with energy and persistence. You perceive I have somewhat succeeded. Let me tell you I am still at it. I maintain that it is possible for any man to emulate my EXAMPLE, as I emulated Greeks and Romans."

So we, when we look at life examples in physical and in intellectual and in spiritual, should be drawn to make vows and inspired to a successful effort.

Bottle 317

In 1517 there was a great riot in London—houses were sacked—and general INSURRECTION reigned.

Three hundred were arrested, tried, and hanged, five hundred were cast into prison and were to be tried before the king, Henry VIII. As he sat in state on the THRONE the door opened and in they came, five hundred, every man with a rope about his neck. Before SENTENCE could be passed on them, three Queens entered—Catharine of Aragon, wife of the King, Margaret of Scotland, sister of the King, and Mary, of France.

They approached the throne, knelt at the feet of his majesty, and there remained pleading until the King FORGAVE the five hundred trembling men.

We ADMIRE the spirit of these three Queens. We can EXAMPLE it as we KNEEL before the throne, for the guilty.

Bottle 315

Isa. 46. 10.—Be still and know.

Eccl. 3. 7.—A time to keep silence.

James 1. 19.—Swift to hear, slow to speak.

Isa. 19. 12.—After the fire a sound of gentle stillness.

1 Thes. 4. 11.—Study to be quiet.

Bottle 316

Heb. 10. 24.—Consider one another, and excite unto.

Exod. 35. 21.—Everyone whose heart stirs him up.

Eccl. 5. 4.—Pay that which thou hast vowed.

Eccl. 9. 10.—Do it with thy might.

Dan. 5. 27.—Weighed in the balances—found wanting.

Mark 4. 28.—After that, the full corn in the ear.

1 Cor. 6. 19.—Your body, a temple of the Holy Spirit.

Bottle 317

Rom. 6. 23.—The wages is death; the gift is life.

Heb. 7. 25.—He ever liveth to make intercession for them.

James 5. 16.—Supplication availeth much.

Luke 11. 8.—Because of importunity he will rise and give.

Mark 15. 31.—He saved others, himself he cannot save.

Luke 11. 9.—Keep asking and it shall be given.

Bottle 318

Lady Henry Somerset, whose philanthropies and eloquence in the cause of humanity have won for her a world-wide FAME, tells us of her life and the change that came to her.

She was in earlier life a woman of the world, given over to FASHION and PLEASURE—she inherited immense WEALTH, and so had the power to gratify every desire, but in the squandering of the money on herself she soon failed to find SATISFACTION, and in saving it she found neither pleasure nor peace.

She continued to squander and to save by turns, and became more and more DISSATISFIED.

She turned to the Bible and studied it earnestly, and soon felt the need of Christian CONSECRATION. She desired it, but with the heavy spirit of criticism about her she could not find COURAGE to take the formal step she hoped might be the step to LIBERTY—faith seemed to weaken and doubt clouded her mind with its perplexity, but still she searched the Scriptures and like Nicodemus of old served God the best she could in secret. Then one day as she was walking in her gardens she heard a voice say distinctly, "As if I were, and you shall know that I am." The voice was not audible to the material ear, and yet Lady Henry declares that she heard the words in her soul as distinctly as though they had been spoken into her ear.

She took courage and continued to follow the counsel of words and soon was able to stand in The Holy of Holies, where God was to be seen—she was able now to publicly turn from her former life.

She entered a life of blessed and blessing benevolence, and the world knows of her life of faith and faithfulness.

Bottle 319

In speaking of the flight of birds The American Inventor says: "One who has watched a heavy bird RISE from the ground has doubtless noticed that it runs along the ground for a few feet before it rises. The bird must acquire some momentum before its wings can lift its body into the air. The natives in certain parts of the Andes understand this fact and by means of it catch the great Andean vultures called condors.

A small space is shut in with a high fence and left open at the top. Then a lamb or piece of carrion is placed on the ground on the inside.

Presently a CONDOR sees the BAIT and swoops down upon it, but when once he has alighted on the ground on the inside, he finds he cannot get out, for he has not enough running space in order to rise above the fence.

Like the condor of the Andes are we in moral and spiritual make-up, and as the natives take advantage of their knowledge, so the devil takes advantage of us. We need to be more than careful that the ground on which we find ourselves has enough of "running space" about it for our escape, else we shall be entrapped.

Bottle 318

1 Tim. 4. 12.—Be thou an ensample in faith.

Gal. 5. 22.—The fruit is love (Life-reach).

John 7. 17.—If any man will do he shall know.

Matt. 23. 11.—He that is greatest, servant.

Matt. 20. 28.—To minister and to give his life.

Bottle 319

Psa. 119. 110.—The wicked have laid a snare.

Heb. 3. 13.—The deceitfulness of sin.

1 Tim. 6. 9.—They that will be rich.

2 Thes. 2. 10.—With all deceivableness.

Eph. 6. 12.—Against principalities and powers.

2 Cor. 11. 14.—Satan as an angel of light.

Josh. 9. 4.—They did work wilily.

Bottle 320

There is a palm tree fable that speaks a beautiful message.

It grew by the side of a stream far back from the dwellings of men and yearly dropped its cocoanuts into the passing waters, to be carried away. The years passed and the palm tree made COMPLAINT of its worthlessness and grew DISCOURAGED, thinking its product was LOST and useless, for never a man passed to pick up its fruit from under its branches. It was HIDDEN too far from the haunts of men.

Far out at sea was a shipwreck and crew and passengers were cast upon a coral island. Here they were kept alive and were able to shelter themselves because of palm trees in groves here and there on the island. They made huts and thatched the roofs with leaves; they had cocoanut for food and the cocoanut milk to drink, instead of the salt waters of the sea. The palm groves and their FRUIT were there because the fabled palm was bearing its hidden fruitage far back in the mountain hills. The currents of the stream carried out its fruitage to the sea and the rising of tides planted its fruitage on the isle, and so the shipwrecked crew had not only an island of beauty, but an island of life. So oftentimes it is in real life; it is the hidden, the unknown, and oftentimes for a while the discouraged life that feeds not only shipwrecked crews but a shipwrecked multitude.

Bottle 321

Dr. Joseph Parker says: "When I see a sinner run into sin I feel as if he might have been made by the Devil, but when he stands still and bethinks himself—when the hot TEARS fill his eyes—when he sighs toward heaven a sigh of bitterness and true penitence—and looking around to assure himself of solitude, he falls down to PRAY without words; then I see a dim outline of the IMAGE and likeness in which he was created. I begin to see the man that accounts for the CROSS."

Bottle 322

Many stories are told of the DEVOTION of the Highlanders of Scotland to their hereditary chiefs. One is told of Charles Edward Stuart, the Pretender, who was DEFEATED at Culloden.

"The chief of the Macphersons having been engaged in the insurrection, his life was forfeited to the laws, but neither the hope of reward nor the fear of danger could induce any of his people to BETRAY him, and so for nine years he lived concealed in a cave a short distance from his own house.

"The cave had been prepared by his own people, who worked at night and carried the stones into a neighboring lake, that no vestige of their labor might appear. More than one thousand persons knew of his concealment and a REWARD of one thousand pounds was offered to any one who should give information in regard to the chief, yet not a man was base enough to betray him, and so expert were they in conveying to him the necessaries he required that not a trace of him could be discovered."

Bottle 320

Mark 7. 24.—He could not be hid.

Gen. 49. 22.—His branches run over the wall.

Isa. 27. 6.—Fill the face of the world with truth.

Matt. 20. 28.—To minister and to give his life.

Gal. 6. 9.—In due season we shall reap.

1 Cor. 15. 58.—Always abounding in work.

Bottle 321

Psa. 17. 15.—I shall be satisfied.

Psa. 8. 4.—What is man?

Luke 18. 13.—God be merciful to me a sinner.

Luke 15. 18.—I will arise and go to my father.

Gen. 1. 27.—In the image of God created he him.

Gen. 4. 6.—Why is thy countenance fallen?

Bottle 322

Ruth 1. 14.—But Ruth clave unto her.

Matt. 26. 15.—For thirty pieces of silver.

John 14. 3.—To prepare a place for you.

Bottle 323

The Duchess Isabella, wishing earnestly to obtain some object, was, we are told, instructed by the crafty court astrologer to KISS day by day for a hundred days a certain beautiful picture and she would receive her wish. The picture contained a subtle POISON which stained the lips, and so by littles the golden tresses of the queenly woman turned white—her eyes became dim, but still ambitious for the object of her request, INFATUATED for the lover she desired, the suicidal KISS continued, and before the hundred days the ENSNARED Queen was dead.

Bottle 324

The Great Napoleon once said: "The only way to have a CONQUERING army is to have an army that is always fighting."

No church can be a conquering church that is not always FIGHTING—no Christian can be a CONQUERING Christian who is not always FIGHTING.

Bottle 325

If I would talk with God, my hasty tongue
Must hold itself for that high converse PURE,
As one who has appointment with a king
Scorns GOSSIP with a minion at the gate.
If I would listen to the voice of God,
I dare not hear the PRATTLEMENT of men,
The bargaining, the vaunting, the untruth,
The words that crawl and sting; for ears have room
For somewhat, and no more. If I would walk
Beside my God, His COMRADE and His FRIEND,
I must go his way, he will not go mine.
If I would own the wealth of God, the gold,
The gems of affluent heaven, like the dross
Of basest REFUSE I must hurl away
The spoil of great and all the miser's glut.
If I would know the wondrous lore of God,
What sciences I shall not dare to know!
If I would wield the awful POWER of God,
How I must sink myself in helplessness!
What lesser loves must I disdain to sever!
Oh, infinite, oh, Lover, oh, Supreme,
Father and Leader and Unfailing Friend,
What littles must I gladly LOSE for thee,
What nothings must I tread beneath my feet
To reach Thy hand, thy bosom, and thy face!

—*Amos R. Wells.*

Bottle 323

Gen. 19. 20.—Is it not a little one?

Josh. 9. 4.—They did work wilily.

Prov. 23. 2.—A man given to appetite.

Matt. 24. 24.—Deceive if possible the elect.

1 Cor. 10. 12.—Let him that standeth take heed.

Heb. 3. 13.—The deceitfulness of sin.

James 3. 5.—How great a matter a little fire kindleth.

Bottle 324

1 Cor. 15. 58.—Always abounding in work.

Eccl. 9. 10.—Do it with thy might.

Acts 26. 22.—I continue unto this day witnessing.

Bottle 325

Gen. 7. 16.—Come thou into the ark.

Gen. 5. 24.—Enoch walked with God, God took him.

1 Kings 9. 7.—Behold the half was not told me.

Psa. 19. 10.—Sweeter than droppings of the honeycomb.

Matt. 6. 6.—And when thou hast shut the door.

1 Cor. 10. 4.—The rock that followed them was Christ.

Bottle 326

One of the strange fruits of Japanese horticulture is the cultivation of DWARF trees.

The Japanese grow forest giants in flower pots.

Some of these strange LILLIPUTIAN trees are essentially OLD and are only two or three feet high.

The gardener takes great pains to keep them little. His purpose is to grow dwarf trees, and from the time of their planting they are repressed and starved.

God's plan for life is the very opposite, but evil HABITS and Sin will cramp our spiritual natures. Just so much of self-indulgence and the life will be so much dwarfed. A giant tree cannot find rootage in a flower pot, nor can a giant life find ROOTAGE except in the deep SOILS of God's great Book.

Bottle 327

The Ladies' Home Journal tells of the fascinating LOVE which existed between Robert and Elizabeth Barrett Browning.

Clifford Howard, who writes the article, relates that when Mr. Browning returned with her on a visit to England, after an absence of several years, he repaired to the little church in which they had been married, and there at the entrance he REVERENTLY knelt and kissed the paving stones.

And in after years when the light had gone from his life he sought this SACRED spot on the 12th of each September, and in the dusk of the evening the white-haired man knelt for a moment as if in prayer before the dark and silent church.

During her long illness he nursed her with pathetic CARE, oftentimes would he rise early in the morning, long e'er the time for her awakening and hastening into the fields, gather a bunch of fragrant blossoms to place at her bedside that they might be the first realities of life to greet her.

Love makes SERVICE light—LOVE never asks how little it can do, nor how little it can give, but how MUCH.

Love to the Son of God will make us tireless in ERRANDS of mercy in his name.

Bottle 328

Rev. Jesse F. Forbes, of New York City, gives this boy-experience: "As a boy I became interested in butterflies. One day in overturning the soil I found a chrysalis of one of the largest and most beautiful of our Northern moths. Carrying it home I awaited developments. In due time I saw it struggling to emerge. It was a difficult task. The poor moth writhed and twisted, but the hard shell of the chrysalis resisted its EFFORTS. To make the TASK easier, I parted the covering.

Being released, however, instead of flying gracefully around the room, it moved its wings a few times in a feeble way and soon fell upon the table lifeless.

Years after I learned that the STRUGGLES which seemed to me so hard were necessary for its development.

I gave it ease but sacrificed its life.

Bottle 326

1 Cor. 3. 1.—As unto carnal, babes in Christ.

Heb. 6. 1.—Press on unto full growth.

John 10. 10.—That they might have it abundantly.

Luke 10. 7.—Mary who sat at the Lord's feet.

Bottle 327

Eph. 5. 25.—Husbands, love your wives.

Exod. 12. 14.—This day for a memorial.

2 Sam. 24. 24.—Not offer that which costs me nothing.

2 Sam. 1. 26.—Thy love to me was wonderful.

Gal. 5. 22.—The fruit of the spirit is love.

Bottle 328

2 Tim. 2. 3.—Endure hardness as a good soldier.

2 Kings 3. 11.—Poured water on the hands of Elijah.

Lam. 3. 27.—Good to bear the yoke in youth.

Heb. 11. 34.—Out of weakness were made strong.

Bottle 329

A European traveler on his way from the coast in Madagascar to the captal, Tananarivo, in the interior, had drank all the water from his water flask and was suffering of thirst; he inquired of one of the natives of his party when they should be able to obtain water. The native answered, "Any time you like," and led to a group of palmlike trees on the edge of the forest.

He pierced the root of one of the leaf stems at the point where it joined the tree, whereupon a stream of clear water spurted out, cool, fresh, and excellent to DRINK.

At the next village the guide conducted the traveler to the hut of a friend, who soon spread a meal for them.

As they sat at the table the guide said: "Before we begin our meal I must tell you that everything upon this table comes from 'the travelers' tree.' This table cloth is made of the fibers of the leaves; these drinking cups, plates, and knives are made of wood or the bark of the tree. What you think to be cream is a dish made of the seeds of the tree.

"What you think are almonds are little cakes made of these seeds and the oil is pressed from the skin of the seeds. Not only do we get these and the water you have already drank, but some of the people of Madagascar have made a kind of cloth that they wear."

The word of God is the "travelers' tree," for every soul of every country, in every clime. The great pity is that the multitudes are like this European traveler before he received his information from the natives.

That which would SATISFY the life—its thirst, its hunger, its shelter, and its raiment, is near at hand, but the one who is in need has not HEARD or has not BELIEVED.

Bottle 330

The late Mrs. Rebekah Salome Foster became known as the "Tombs' Angel." She was a woman of WEALTH, culture, and social position, but for many a year she gave herself to visiting the inmates of the New York City Prison.

This, among other incidents, is told of her: "Visiting the women's cells one evening, she found a young girl who seemed to be upon the verge of madness, and who implored her not to go away, but to remain with her through the night.

"The warden gave permission and all through the night the 'Tombs' Angel' sat by the distracted prisoner, holding in her own the girl's hand, whose fingers closed over hers as if the hand clasp alone kept her wretched soul from sinking into despair.

"When the rays of dawn shone into the dismal prison cell, though the right hand of the 'Tombs' Angel' was lamed by the long strain, the prisoner's reason was safe."

And the prisoner was ready to be led to the Saviour by the "Angel" who watched by her through the night; not all of wealth is curse, nor all the wealthy without the spirit of the great Christ.

Bottle 329

1 Pet. 2. 7.—Unto you therefore he is precious.

Psa. 19. 10.—Sweeter than the droppings of the honeycomb.

John 10. 10.—That they might have life abundantly.

Num. 10. 29.—We are journeying, come thou with us.

Bottle 330

Matt. 25. 36.—In prison and ye came unto me.

John 13. 15.—I have given you an example.

Luke 10. 27.—Love the Lord and thy neighbor.

Phil. 2. 7.—Counted it not a prize—but humbled himself.

Bottle 331

In the year 1904 a New York daily contained an account of a unique GOSPEL meeting, held by the Hudson County branch of the Young Men's Christian Association, in Jersey City.

The following is the report: "We will commence our service by singing 'Wonderful Words of Life,'" said the leader in the machine, and then the phonograph sang the Gospel hymn through a megaphone. "What is your favorite hymn?" asked the phonograph, and a young man in the congregation replied: "Saved by Grace," and the congregation sang the words and chorus. "Lewis Steck will lead in prayer," said the machine, and then it repeated a prayer made by Mr. Steck several days before.

This phonographic religion lifts up before us an interrogation as to the tendency to FORMS and ceremonies and LITANIES in our worship of God in his sanctuary. It is the business of the Church to discern and determine if these are helps or hindrances, and whether they are "Forms of Godliness" without POWER, or with power; there is a form with and a form without power.

Bottle 332

In Toledo, Ohio, some years since, in a United Brethren church, was demonstrated the POWER of the gospel. In the basement with the janitor was an old man of nearly eighty years.

The story is of a man who had been an INFIDEL, a man who had gathered an infidel library from all parts of the world. He had a godly praying WIFE who not long before this had died; she pleaded with him to ACCEPT Christ, but he refused.

One night he was using the PHONOGRAPH when one of the records began to play "Rock of Ages, Cleft for me," and while it played the old infidel, under the weight of nearly eighty years, saw the CROSS and slipped into the cleft of the rock.

And here in the basement of the church, with the help of the janitor, he is turning his infidel library into flame and smoke. As in the days of Paul, the "Good-tidings" is the POWER of God.

Bottle 333

There is said to be in South Africa a plant or tree known as the "HOOK plant," that was responsible during the Boer WAR for the death of a great many of the British soldiers.

Its branches tendril-like droop and drop toward the ground like the weeping willow, and at the end of these tendril-like branches is that which gives the tree its name. As the SOLDIERS would pass under these trees their clothing would be caught by one or more of these hooks, and the more they would seek to disentangle themselves, the more they would be ENTRAPPED. There was only one way for release, and that was to have someone to cut loose the hooks. Many thoughtlessly struggled and were held fast until the Boers were able to thrust them through.

So SINS that take hold of us, though only "hook-plant" tendrils, take us CAPTIVE more and more unless Christ disengage us.

Bottle 331

Mark 7. 6.—Their heart is far from them.

2 Tim. 3. 5.—A form of godliness.

Psa. 98. 5.—With the harp and the voice of melody.

Bottle 332

Isa. 28. 20.—The bed is shorter, the covering narrower.

1 Cor. 10. 4.—The rock that followed them was Christ.

2 Sam. 9. 12.—Mephibosheth as one of the king's sons.

2 Chron. 29. 27.—When the burnt offering began, the song began.

Bottle 333

Deut. 12. 30.—Enquire not after their gods (separation).

Judg. 2. 3.—As thorns in your side.

2 Sam. 3. 33.—Died Abner as a fool dieth.

Psa. 119. 110.—The wicked have laid a snare for me.

Prov. 27. 12.—A prudent man seeth, but the simple.

Isa. 5. 13.—Into captivity because no knowledge.

Bottle 334

Richmond Pearson Hobson, late of the United States Navy, in a public address in Brooklyn, N. Y., urged his hearers to make a closer investigation of the religious life of the Navy.

Said he: "It is a good thing for us to be PROUD of our country, because it is great, but it is a better thing to LOVE her because she is GOOD."

He made this startling statement: "You cannot name a navy officer who is not a God-fearing man. He is bound to be a God-fearing man. The Government does not take any chances.

"For four years every man of them goes to church every Sunday, and every fourth Sunday you will hear a clause something like this: 'It is enjoined upon every officer and enlisted man to attend the service of God.'

"Let me suggest that you go down here in Brooklyn on one of those ships—they will be glad to have you come—arrange to get there about 10:30 sharp. The bugle will begin to blow slowly. That is the call for divine service.

"Then you will see the FLAG lowered and another flag go away up in the air. Look at this, please.

"It is a white CROSS, with a blue background. You will see the National flag go up again slowly and stop just below the other FLAG. This is to me very impressive.

"My friends, you know there is not another flag above our stars and stripes, but here you will see it looking up in HUMILITY to the flag of the WHITE CROSS above.

"It does not take much imagination to grasp this symbolism and we can hope that the country whose flag floats under the flag of the CROSS will be one of God's great powers for RIGHTEOUSNESS in the world."

Bottle 335

In India, at Mukti, where Pundita Ramabai has a home for WIDOWS, they are so earnest in PRAYER that they have established a unique "prayer tower," from which for several hours prayer has continually ascended day and night. Two by two the workers go up an hour at a time, Ramabai herself taking the midnight hour from twelve to one o'clock. They have a large praying band at Mukti to pray for each individual community by name every day, and one of the most striking manifestations of REVIVAL has been witnessed in Ramabai's school, where hundreds of natives are being educated. Whole nights would be spent in AGONIZING with God. At length the school was transformed and praying bands were organized in it, who went out through the provinces, conducting meetings and pleading for the unsaved.

As a result many have CONFESSED the sin and made RESTITUTION of money stolen and have given proof of the grace of God in their lives. For more than two years this great work has steadily been continued and is a proof from God that PRAYER is still ANSWERED, even in the twentieth century.

Bottle 334

Gal. 5. 22.—The fruit is goodness (Life-reënforcement).

Col. 1. 18.—That he might have the preëminence.

Psa. 144. 15.—Very happy is the people whose God is the Lord.

2 Kings 8. 12.—Why we beset my lord? (Patriotism.)

Rev. 19. 6.—The Lord God omnipotent reigneth.

Bottle 335

Luke 6. 12.—And continued all night in prayer.

1 Chron. 13. 3.—We enquired not in the days of Saul.

Ezra 8. 22.—Ashamed to ask of the king.

Neh. 8. 1.—All the people as one man.

Isa. 40. 31.—They that waste, pass on their strength.

James 5. 16.—Supplication availeth much.

Bottle 336

The first Victoria crosses were awarded in Hyde Park, London, in 1857. The following is a description of one of the pathetic incidents of their awarding: "A veteran, terribly maimed, came up to receive his MEDAL and the Queen, flinging down the medal, turned her back upon the troops and covering her face with her hands, burst into tears.

"All the while the maimed man stood still; then the Queen recovered her composure and pinned the medal to his coat. As she did so she spoke some words to him, and the soldier's answer was: 'God Bless your Majesty, we'd bear it all again for Queen and country.' 'For Queen and country' is a great WATCHWORD, but there is a greater one; it is this, 'For God and humanity.'"

When we repeat the words of this SOLDIER to his queen, and look back over the little we have borne, surely we cannot find it in our hearts to say less than "We'd bear it all again" for God and humanity.

Bottle 337

Professor Phillips tells the story of a BURGLAR who broke into a seaside mansion. He tumbled into the middle of the parlor floor all of the valuables he wished to take away, but in the corner of that parlor was a beautiful figure of Guido's "Ecce Homo"—there was the CHRIST as only the Italian master could paint him. It would seem that the burglar stopped at his work of theft and began to study that face, and not being able to continue his theft while that face was looking at him, he turned the face of the Christ to the wall.

Certainly it is not pleasant for the man in sin to find the Christ looking into his life, but the DANGER of eternal DEATH comes to the man whether he be burglar or moralist who turns the FACE of Christ away that he may, with more composure, continue in his chosen course of life and follow out his sin.

Bottle 338

Queen Margherita, mother of King Victor Emmanuel, recently expressed her views on the woman question as follows:

"I am absolutely opposed to any extravagant theories of what is called the emancipation of WOMEN. In whatever condition of life woman may be placed her first DUTY is the negative one of not giving up the qualities that distinguish her sex.

"Above all, she should guard against developing the traits of men—a blending of ancient RESERVE with modern INDEPENDENCE would give us the IDEAL woman. Women show their intellectuality by rearing healthy and great CHILDREN just as much as they do by writing books and painting pictures.

"The WIFE who deliberately refuses to bring children into the world must have something wrong with her MORAL makeup.

"I am pleased to know that there is a movement in the United States in favor of large FAMILIES, and that the president has put himself on record as favoring them."

Bottle 336

Mark 15. 25.—There they crucified him.

Isa. 53. 5.—By his stripes we are healed.

Heb. 9. 22.—Without blood is no remission.

Rev. 2. 10.—A crown of life.

2 Pet. 1. 5.—Add in your faith, valor.

2 Tim. 2. 3.—Endure hardness as a good soldier.

2 Cor. 5. 9.—Ambitious to be well-pleasing unto him.

Bottle 337

Luke 22. 61.—The Lord turned and looked upon Peter.

Gen. 16. 13.—Thou, God, seest me.

Gen. 3. 9.—Who told thee thou wast naked?

John 5. 22.—Hath committed all judgment unto the Son.

John 19. 5.—Behold the man!

Prov. 20. 27.—The spirit of man is the lamp of Jehovah.

Isa. 28. 20.—The bed is shorter, the covering narrower.

Bottle 338

Prov. 31. 28.—Her children call her blessed.

Psa. 127. 3.—Children are an heritage of Jehovah.

Mark 10. 30.—And they were bringing unto him.

2 Tim. 1. 5.—Thy grandmother Lois and thy mother Eunice.

Bottle 339

Have you ever heard of the famous BELLS of Limerick Cathedral, in Ireland? They were the workmanship of a young Italian—of a POOR lad who, like Adrian VI, was too poor to pay for a light by which to study and was accustomed to read and prepare his lessons by the light in the street and the church porches.

The young Italian DEVOTED many years of industrious and PATIENT TOIL in bringing these bells to what he deemed almost PERFECTION.

War in due time broke out, which stripped him of his home and fortune. The bells were carried away, and he knew not where they had been taken.

The Italian TRAMPED through many lands, until at length one sunny summer morning, like the evenings of Italy, as he was passing up the river SHANNON and as he drew near the city of Limerick, there came swelling from the Cathedral tower the familiar music of his own melodious bells.

His heart was filled with strange delight—recollections of home and friends and MEMORY of happy days which had passed. He sat down and THOUGHT of this past and rejoiced in the discovery of his bells.

And while he sat there his spirit left the body amid the music of his bells, and the wanderings of the ARTIST, old and gray, were ended.

Bottle 340

It is a common error to believe that with birds the knowledge of building their NESTS is INNATE.

It is a trade that is TAUGHT to every BIRD by its PARENTS, and in just as systematic a manner as men are TRAINED to be builders—birds are born with the instinct to carry little twigs and materials of which nests are made, but unless instructed in the art of building they will drop them in a pile and never attempt to weave them into nests.

It is a TRADE most complicated and peculiarly their own. To arrange the twigs symmetrically and strong enough to hold the mother bird and four or five little ones to the branch of a tree requires engineering ability.

And the lining of the nest is often made of softer material, the placing of which must be taught by the older birds. This part of the trade, like the finishing of a house, is the expert part. Humming birds will often follow crows for days to pick up their soft hair, with which to line their nests, and they WEAVE these together almost as compactly as a piece of flannel is woven.

Birds that have always been in cages can never make nests, and are pitiably clumsy even when cotton is given them.

So God has appointed to those of older years and especially to the parent the duty of training the sons and daughters of our homes for life vocations and a life work in keeping with the purpose of their creations.

Bottle 339

Gen. 1. 27.—In the image of God created he him.

Psa. 17. 15.—I shall be satisfied.

Phil. 3. 20.—My citizenship is in heaven, from whence.

Heb. 13. 14.—We have here no continuing city.

Bottle 340

Prov. 22. 6.—Train up a child, he will not depart.

Prov. 31. 28.—Her children call her blessed.

Ezek. 18. 2.—The children's teeth are set on edge.

2 Tim. 1. 5.—Thy grandmother, Lois, and thy mother, Eunice.

Joel 1. 3.—Tell your children of it.

Luke 1. 17.—The hearts of fathers to the children.

Bottle 341

A remarkable operation took place in Philadelphia in April, 1907. A woman thirty-five years of age had become a sufferer from anæmia and her physician had her removed to a hospital. There a consultation of physicians took place and the conclusion was that she could only be SAVED by the transfusion of BLOOD.

Her husband offered himself for the purpose; quickly baring the husband's arm he was etherized and husband and wife lay side by side, unconscious, one from the death-like COMA peculiar to the disease, the other from the anæsthetic.

The pulse artery in the husband's arm was severed and at the same time the large vein in the wife's left arm was opened and the free end of the husband's artery inserted and the juncture clinched with tiny needles.

Every beat of the man's heart sent a stream of the red BLOOD into the wife's body.

As each drop trickled in the effect became noticeable, and as time passed it was apparent that LIFE was returning to the woman's body, and the result was her ultimate recovery.

Through some invisible transfusion the BLOOD of the Christ which is the only HOPE of anæmic humanity, brings recovery, and fullest health.

Bottle 342

A little boy leaned on the fence, watching the birds playing in the field. At length a little songster perched herself on the bough of a tree close by. The boy, picking up a stone at his feet, prepared to throw the stone, but before the stone was thrown the little MINSTREL in the tree began her song.

Slowly the boy's arm fell to its natural position and the stone dropped from his hand. He LISTENED till the SONG had ceased and watched the bird fly away.

"Why did you not stone him, my boy?" asked a gentleman.

"Couldn't," was the brief reply. "Couldn't, 'cos he sung so!"

And the soul that listens for the minstrelsies of the minstrel Christ will be charmed to give up many a PURPOSED SIN.

And the life that sings like that bird in the tree will have to its credit lives of others CHARMED from sins.

Bottle 343

An American Indian going to Washington on diplomatic business for his TRIBE was asked what was the most wonderful thing he had seen He did not mention the great Capitol, nor the Washington monument, nor telephone, nor phonograph, nor telegraph.

He said: "This is the most wonderful thing. White man knew about white man's God one hundred years and never came to TELL poor INDIAN—and it's LATE now, it's late now."

The one fact that shows an amazing strangeness in human life is that it naturally TELLS good news, except the good news of the Christ and his CROSS.

Bottle 341

John 6. 53.—Except ye drink the blood.

Jer. 17. 9.—The heart is desperately sick.

Mark 15. 31.—He saved others—himself he cannot save.

Rom. 6. 23.—The wages of sin is death, the gift is life.

Zech. 14. 1.—A fountain opened for sin.

Gal. 2. 20.—Christ liveth in me.

Eph. 5. 25.—Husbands, love your wives.

Col. 1. 27.—Christ in you the hope of glory.

Bottle 342

Gen. 1. 27.—In the image of God.

Exod. 4. 2.—What is that in thy hand?

Psa. 17. 15.—I shall be satisfied.

Song 5. 10.—Chiefest among ten thousand.

Gen. 4. 6.—Why is thy countenance fallen?

Rev. 5. 9.—And they sing a new song.

Bottle 343

Isa. 61. 1.—Anointed to preach, to bind, to comfort, to give.

Isa. 52. 7.—How beautiful are the feet of him that bringeth good tidings!

Ezek. 33. 6.—His blood at the watchman's hand.

Jonah 2. 1.—Prayed out of the fish's belly.

Mark 16. 15.—Go ye into all the world and preach.

Bottle 344

In the heart of Africa it is related by an Englishman a SLAVE procession passed by and the king called out a poor slave who had displeased him and ordered his men to put their arrows to their bowstrings and avenge the offense with his BLOOD.

This Englishman went to the chief and begged for the poor slave's life; he offered money and costly bribes, but the chief turned and said: "I don't want ivory, or slaves, or gold. I can capture these in the stores and villages of the under tribe. I want no favors from the white man. All I want is blood."

Then he ordered one of his men to pull his bowstring and discharge an arrow at the heart of the poor slave.

The young Englishman, with the instinct of the moment, threw himself in front and held up his arm, and the next moment the arrow was quivering in the flesh of his arm.

He pulled the arrow from his arm and the blood flowed, and he said to the chief: "Here is BLOOD. Here is my blood. I give it for this poor slave, and I claim his LIFE."

The native chief had never seen such a spectacle before and was conquered by it and gave the slave to the white man.

He said: "Yes, white man has bought him with his blood, and he shall be his," and the poor slave threw himself at the feet of his DELIVERER, tears flowing down his face, and said: "Oh, white man, you have bought Lebe with your own blood—Lebe shall be your slave forever."

And ever after he would not take his LIBERTY; wherever the Englishman went, there Lebe was. No drudgery was too hard, no task too much.

This was the attitude of a black man, a slave in the heart of Africa, toward his Christ-like deliverer, who, with one wound BOUGHT his life—what is thine attitude toward the Christ himself, who, with seven wounds and life itself, has PURCHASED thee?

Bottle 345

The low-caste Hindus of one generation who become Christians are greatly uplifted socially and educationally and in the next generation and in the third generation they dispute leadership with the Brahmen, the HEREDITARY ARISTOCRACY of the land, so writes Bishop Olden.

Well may Christianity say to India, give me the humblest and the lowest of your sons and daughters and in fifty years I will put their DESCENDANTS on a level with Brahmen priests and high-class pundits.

What Christianity is doing for India it has always been doing and will always do in every land and for any life. It is the POWER of God unto SOUNDNESS.

Bottle 344

Exod. 12. 14.—This day for a memorial.

Exod. 30. 12.—Every man a ransom for his soul.

Num. 29. 11.—The sin offering of atonement.

Num. 35. 11.—Cities of refuge (Miklot cities).

Heb. 9. 22.—Without shedding of blood is no remission.

Bottle 345

1 Chron. 13. 3.—We enquired not in the days of Saul.

1 Chron. 4. 9.—Jabez more honorable (prayer).

Psa. 40. 2.—Out of the pit of tumult.

Isa. 55. 13.—Instead of the thorn the fir tree.

Heb. 12. 2.—Every weight and sin, by looking.

Bottle 346

Charles Alexander, the evangelistic singer, tells of an incident in one of their meetings in Iowa.

A young fellow who was very illiterate was CONVERTED. Soon after his conversion he came to Mr. Alexander and said: "Charley, I want to go with you in the work." Mr. Alexander said: "Fred, you could not go with us in the work—you can scarcely read. What could you do?" "Oh," he replied, "I could take care of the tent, black your boots; do anything, but I MUST go with you."

He not only attended to the janitor work of the tent, but proved a most efficient soul WINNER. People entirely overlooked his ungrammatical speech and he succeeded with many cases where every one else failed.

He not only led the most desperate cases among lower classes to Christ, but also was used among the cultured and refined.

He kept an accurate record of all those whom he led to Christ and in five years was used of God in PERSONAL work to the salvation of twelve hundred persons.

Bottle 347

An editorial in Forestry and Irrigation speaks about the conflict between a large oak and a grape vine in a North Carolina forest as follows: "Here you see a sturdy live oak, perhaps several centuries old, and beside it in early days a grape vine started its growth. Little by little it extended its octopus-like branches up and finally over the oak, and in course of time it nearly enveloped it—appropriating to itself the life-giving sunlight which the oak was starving. How long these STRUGGLES must have continued is shown by the great size of the vine, but its trunk has attained the unusual size of nearly a foot in diameter.

For a time it was winning the VICTORY, as is further attested by the fact that it had partly killed the tree, some of whose branches are dead. But its massive folds near the base had become involved in the crotch of this great double tree, which gradually closed in upon it, constricting it as with monstrous jaws until it has nearly killed out the vine.

Some men in their fight against SIN seem to succeed and their lives to all appearance is a VICTORY, but if the word of God is true there comes a time when, as in the North Carolina forest, the apparent triumph will be a demonstrated failure.

Bottle 348

Dean Farrar, as one of Queen Victoria's chaplains, once preached before her at Windsor on the SECOND ADVENT of CHRIST. After the service the Queen said: "Oh, how I wish that the Lord might COME during my lifetime!" "Why does your Majesty feel this very earnest desire?" asked Dr. Farrar.

The Queen replied, with quivering lips and her whole countenance lighted by deep emotion: "I should so love to lay my CROWN at his feet!"

Bottle 346

1 Chron. 4. 9.—Jabez more honorable than his brethren.

Isa. 55. 13.—Instead of the thorn the fir tree.

Rev. 3. 20.—I stand at the door and knock, if any man open.

Heb. 11. 34.—Out of weakness were made strong.

Bottle 347

Eph. 6. 12.—We fight against principalities and powers.

2 Cor. 11. 14.—Satan as an angel of light.

1 Cor. 15. 57.—Thanks to God who giveth us the victory.

Rom. 3. 22.—There is no difference, all have sinned.

Bottle 348

Rev. 22. 17.—Let him that heareth say come.

Rev. 22. 4.—They shall see his face.

Titus 2. 13.—Looking for the glorious appearing.

Col. 3. 4.—When Christ our life shall be manifested.

Phil. 3. 21.—Fashioned like unto his glorious body.

Bottle 349

Dr. Cuyler speaks about a cavalry officer with a small number of followers who was pursued by an enemy and large force.

He discovered that his saddle girth was becoming loose; he dismounted, tightened the loose girth and then rode on. Dr. Cuyler speaks of an application of this same idea in real life in the city of New York, where a delay in business for the purpose of religious MEDITATION and WORSHIP was the daily HABIT.

He says: "One of the most eminent Christian MERCHANTS in New York city told me that he never met his family at the breakfast table until he had had a refreshing interview with God over his Bible and on his knees, and this, with his FAMILY worship afterwards, was not only a tightening of the buckle for himself, but was a gracious means of safeguarding his household."

One of the grievous conditions in these days is that too many CHILDREN are growing up, even in Christian families, with lax sentiments on many vital points.

They have loose views about God's day and about God's book, and the attendance upon God's house.

They start out in life with a "broken buckle."

Bottle 350

I sat and wrote the record of the year,
MARRED with the stains of many an idle day;
When a stern angel who was standing near,
Stretched forth his hand and took the page away.

"Stay, thou dread angel but an hour!" I cried,
For many things I have as yet to write;"
But not a word in answer he replied,
He swiftly sped across the wintry night.

Then as I bowed my head in silent woe,
O'er many a BLOT upon the vanished scroll,
Another angel, whiter than the snow,
Drew near and spoke a MESSAGE to my soul.

"Waste not thy time in GRIEF for WORK undone,
Nor let REGRETS thy passing days engage;
Thou canst not bring again the year that's gone,
But God hath given thee another page."

A beautiful parable in poem is here put before us as to God's great kindness toward us when we face the PROBLEM of our past FAILURES.

Bottle 349

Prov. 22. 6.—Train up a child, he will not depart.

Luke 1. 17.—The hearts of fathers to the children.

Gal. 5. 9.—A little leaven leaveneth the whole lump.

Eph. 5. 15.—See that ye walk to a point.

Judg. 16. 21.—He did grind in the prisonhouse.

Neh. 13. 24.—Half in the speech of Ashdod.

Bottle 350

Heb. 2. 3.—How shall we escape if we neglect?

Matt. 23. 37.—How often would I have gathered thee.

Luke 13. 8.—Lord, let it alone this year also.

Num. 14. 25.—Tomorrow get you into the wilderness.

2 Chron. 15. 3.—A long time without, but when they turned.

Psa. 32. 5.—I acknowledge my sin.

Bottle 351

Macaulay has a story of a Hindu, by whom every drop of the water of the Ganges was REVERENCED.

A European gave him a microscope and put a drop of the Ganges water upon the lens and had him look.

He looked and was horrified to find that the sacred Ganges swarmed with pollution, and so he broke the MICROSCOPE!

Quite a few people choose a minister whom they hope will speak SMOOTH words and make the way to heaven not plain so much as easy. What is that but "Breaking the microscope"?

The Ganges drop of water did not cease to be IMPURE.

Nor does a life cease to be WANTING in WEIGHT because it is weighed in balances of DECEIT, nor cease to lack if a teacher "having itching ears" speaks commendation undeserved.

The only safe way for any soul is to keep with him the microscope of God's revelation and look often enough into his life as to have a very definite and unshakable persuasion of its atomic impurity and to know that nothing but the OMNIPOTENT processes of God can cleanse his life.

Bottle 352

DEISM had its great triumph a few years ago in England.

Two of England's most brilliant men and eminent legal authorities had part in this denial of the SUPERNATURAL.

They were Gilbert West and Lord Littleton and were put forward to crush the defenders of the word of God.

They held a conference together and one of them said to the other that they would be unable to maintain their position unless they disposed of two of the alleged bulwarks of Christianity—the alleged RESURRECTION of Jesus from the dead and the alleged CONVERSION of Saul of Tarsus.

Lord Littleton undertook to write a book showing that Saul was never converted as recorded in the Acts of the Apostles, but that his alleged conversion was a myth.

Gilbert West was to write another book to show that the alleged resurrection of Christ from the dead was a myth.

Then, as they afterward declared, West said to Littleton: "I shall have to depend upon you for my facts, for I am somewhat RUSTY on the Bible," to which Littleton replied that he was counting upon West, for he, too, was "rusty."

They had numerous conferences, and finally West said to Littleton: "Have you written your book?" Littleton replied that he had, "but," said he, "West, as I have been studying the EVIDENCE and weighing it according to the recognized laws of LEGAL evidence, I have become satisfied that Saul of Tarsus was CONVERTED and that Christianity is TRUE."

"Have you written your book?" said Littleton. "Yes," said West, "but as I studied the evidence for the resurrection of Jesus Christ from the DEAD and have WEIGHED it according to the laws of evidence, I have become satisfied that Jesus really ROSE from the dead, and I have written my book on that side," and these works can be found in our libraries as proof.

Bottle 351

Lev. 13. 45.—He shall cry, unclean, unclean.

2 Chron. 18. 7.—I hate him, for he prophesied evil.

Hosea 4. 17.—Joined to idols, let him alone.

1 Cor. 11. 28.—Let a man examine himself.

Bottle 352

Gen. 11. 8.—They left off to build the city.

Psa. 19. 1.—The heavens declare, the firmament showeth.

Isa. 35. 8.—The wayfaring men, though fools, shall not err.

Acts 28. 6.—After they saw, they changed their minds.

Luke 24. 6.—He is not here. He is risen.

Bottle 353

Rev. Dr. Len G. Broughton, a Baptist Pastor and Evangelist of Atlanta, Ga., tells of a minister who called his elders together and told them that because there were no souls being SAVED he would tender his RESIGNATION of the Pastorate.

A deacon urged him not to, because the people were being EDIFIED. The minister asked, "Edified for what?" and added: "Brother, do you believe that through you a soul was ever saved?" The frank reply was "No." From each ELDER present and the same reply was received. They all agreed to resign office with him if there were no conversions in the immediate future.

The next day the elder first addressed spoke to his confidential clerk. "Bob," said he, "you are not a Christian and I who am an elder of the church which you attend, when you attend anywhere, have never spoken to you about your soul—but Bob, I am in earnest now, and I want us to KNEEL here and give ourselves to Christ, I for CONSECRATION and you for SALVATION."

The clerk was touched by God's spirit through his employer's earnestness and found Christ. That deacon, who had never before led a soul to Jesus, was instrumental in the conversion of ten other men the same day, and he and his brother elders WON thirty men to Christ that week.

Bottle 354

From Japan comes the story of exemplified Christianity, told by a man who obtained a Bible and read it with much interest.

"This is a fine thing in THEORY," said he, "but I wonder how it would work in PRACTICE?" One day he was traveling on the train and noticed a lady who was a Christian. He said: "If I can see anything in her CONDUCT like this Book I will BELIEVE it."

He reports thus on his observation: "Before the day was over I had SEEN so many LITTLE acts of unselfishness on her part and so much thoughtfulness for fellow-passengers that I was deeply impressed." The result was that he went to his home DETERMINED to make the Bible the GUIDE of his own life.

Our PUBLIC EXAMPLE may win to Christ or persuade that the word of God and the Christian life is nothing but THEORY.

Bottle 355

A memorable scene in the life of Queen Victoria was when shortly after her CORONATION she visited Edinburgh.

Scarcely had the twilight darkened into night when from every hill surrounding that most magnificent of cities there arose simultaneously a crest of fire. That "crest of fire" was the tribute of the Scottish highlander to his sovereign.

These mountaineers had gathered to the heights about the city and each had lifted up his hand and in his hand a torch, and from Berwick to Fife, and from Fife to Sterling, the great firth was illuminated. How the settling of the night of sin would vanish if only every loyal subject of Christ were to lift his torch in word of WITNESS and in act of life.

Bottle 353

Rev. 22. 17.—Let him that heareth say come.

Rev. 3. 16.—So because thou art lukewarm.

Acts 11. 24.—A good man and much people.

Luke 19. 10.—To seek and to save.

Bottle 354

1 Pet. 3. 4.—The hidden man of the heart.

2 Tim. 3. 5.—Having a form of godliness.

Acts 24. 16.—I work myself up to have a conscience.

Matt. 7. 16.—By their fruits ye shall know them.

Bottle 355

Rev. 22. 17.—Let him that heareth say come.

2 Pet. 1. 19.—A lamp shining in a squalid place.

Acts 26. 22.—Witnessing both the small and the great.

Acts 8. 4.—Everywhere preaching the word.

Bottle 356

When Mr. Moody was in Chicago he used to go and see a man on Illinois Street. The man said: "I want to be a Christian, but I am AFRAID of my business partner. He would LAUGH at me if I came into the church." Again and again Mr. Moody went to see him, and finally he stopped coming to the Tabernacle. One day the man's wife came up and asked Mr. Moody if he would not come, as her husband was very ill and might not live.

Mr. Moody hurried to the home and sitting by the bed preached Jesus to the sick man and he PROFESSED to ACCEPT the offer.

Contrary to expectation he began to get better and Mr. Moody said to him: "I am glad the disease has taken a turn for the better. As soon as you are able to come out you will come up to the Tabernacle and join the church?" The man answered Mr. Moody, "I cannot do that. I am AFRAID of my business partner. He would laugh at me. Mr. Moody, I am going over in Michigan in a few weeks and when I get over there I will make a PUBLIC CONFESSION of my acceptance of Christ."

Just a week from that day the wife came to Mr. Moody's house and said: "My husband has had a relapse. We have had another consultation of physicians and they say it is impossible for him to live. Won't you come down and talk with him?"

Mr. Moody said: "Did he send for me?" "No, that isn't the worst of it. He doesn't want you to come. He says he is LOST. He has thrown away his last chance, but I can't let him die this way." Mr. Moody went with her, but the man said to him: "Mr. Moody, don't talk with me now. My show is gone. Last week I refused to publicly CONFESS Christ. That was my last chance. There is no use talking. It is TOO LATE."

Mr. Moody sought to help and encourage him, but he still continued, "I am LOST. Don't talk with me."

All the afternoon as the man was sinking he kept repeating one verse: "The HARVEST is past, the summer is ended, and I am not SAVED." As the sun was sinking and the night settling down the man whispered, and they leaned over to hear it; they heard the same verse; he died as he spoke the words: "The harvest is past and the Summer is ended and I not saved."

Bottle 357

Dr. Luther H. Gulick has said: "The best WORK that most of us do is not begun in our offices or at our desks, but when we wander in the woods or sit with undirected thoughts.

"From somewhere at such times ideas flash into our minds that direct and CONTROL our lives—VISIONS, new ASPIRATIONS and desires—the great ideas come largely during QUIET and without being sought. We need to do nothing at times when we are as well as possible and when our natures are ready for their very finest product. The man who never takes time to do nothing will hardly do great things—will hardly have epoch-making ideas or stimulating IDEALS.

"We need occasionally to leave our natures undirected that we may receive MESSAGES by 'WIRELESS' from the UNSEEN."

Bottle 356

Heb. 11. 26.—The reproach of Christ, greater riches.

Heb. 10. 39.—Who draw back unto perdition.

2 Tim. 2. 12.—If we deny, he also will deny.

Jer. 8. 20.—The harvest past, the summer ended.

Psa. 18. 49.—I will give thanks among the nations.

Bottle 357

1 Thes. 4. 11.—Study to be quiet.

John 6. 66.—Upon this, many of his disciples went back.

Mark 6. 31.—Leisure to eat.

Matt. 6. 6.—And when thou hast shut the door.

Isa 46. 10.—Be still and know.

Bottle 358

The total number of STARS visible in the largest TELESCOPES and on the best photographs is about one hundred million, says "Nature," of London. It is found that the number of stars per square degree was four thousand, one hundred and thirty-seven in the Milky Way, one thousand seven hundred and eighty-two near the Milky Way and four hundred and eight in the non-galactic regions. Combining these results Mr. Gore obtains as the grand total of visible stars the number sixty-four million one hundred and eighty-four thousand and seven hundred and fifty-seven.

This would not include the fainter star images lost in reproduction of the photographs, nor clusters and nebulæ, which would likely bring the count up to the one hundred millions.

When, with these figures that represent so many great worlds, we combine the immense distances of heavenly spaces, we begin to understand what David speaks about in the nineteenth Psalm.

Bottle 359

Near the end of a brilliant football match between our oldest university and the Carlisle Indians one of the INDIAN "backs" suddeny got away with the ball and was far off down the field, with nothing between him and the GOAL posts but one man.

If the RUNNER succeeded in getting past him it meant ATHLETIC glory for the runner and perhaps a VICTORY for his small college. The crowd in the stands had risen, gasping in their excitement, as crowds do at such moments. Just as the runner had almost reached the coveted line that one man, a famous sprinter, brought the runner down with a beautiful TACKLE. The usual "piling up" of players took place.

As the New Englander and the Indian lay together the New Englander became aware that his right hand was being shaken there at the bottom of the heap, while the Indian was muttering in admiration, "Good tackle, good tackle."

No better illustration of true NOBILITY can be found in INDIAN or in any other race.

Bottle 360

A little girl and her papa were waiting in the New York Central depot—looking up she saw a man in charge of four policemen. His arms were SHACKLED and on his leg was an oregon boot—he was a DESPERATE CRIMINAL.

The CHILD looked at him, noticed his face, dark and sullen, and pitied him—she slipped away and fearlessly went up to the prisoner and said to him, "Mister, I do not mean to plague you, I am sorry for you, and Jesus is SORRY for you, too."

The prison authorities had given instructions to the guards to keep a strict watch of the PRISONER, but found him to be one of the least troublesome. Finally one of the guards inquired why he should be so very obedient, and the prisoner told of the words of KINDNESS and said they had made a NEW man of him.

Bottle 358

Gen. 1. 16.—The stars also.

Psa. 19. 1.—The heavens declared, the firmament showeth.

Isa. 40. 15.—As the small dust of the balance (omnipotence).

Rom. 1. 20.—His everlasting power and divinity.

Bottle 359

Matt. 11. 12.—The enthusiastic take it by enthusiasm.

Eccl. 9. 10.—With thy might.

Mark 16. 15.—Go ye into all the world.

Rom. 13. 7.—Honor to whom honor is due.

Bottle 360

2 Kings 6. 6.—The iron did swim.

Psa. 65. 9.—The river of God is full of water.

Isa. 11. 6.—A little child shall lead.

Ezek. 37. 3.—Can these bones live?

Matt. 18. 3.—Become as little children.

Bottle 361

Certain plants that are too weak to SUPPORT themselves by their own stocks do so by twining about other plants or objects. Sometimes the stem supports itself by spiral turns and sometimes by twining tendrils.

In La Nature (Paris) Mr. Acloque tells us that in every plant the GROWING stem describes with its tip movements of what is called circumnotation, that is, it points successively towards all points of the compass. In the climbing species these movements are greatly accentuated and their stems describe ellipses that are often very elongated. They seem to be SEARCHING for a convenient SUPPORT.

The bean in its twining accelerates as the plant grows, the stem at first barely makes one turn a day, later it makes eight in the same time. The vining stem CLINGS more or less closely to its support according to the species and the time of day.

The direction of motion is almost constant, not only in the same species, but in the same genus and often in the same FAMILY—Sometimes it takes a contrary direction to that of the hand of a clock, or "sinistrorsally," and sometimes in the direction of the hands, or "dextrorsally." The NATURALIST, Balm, who made special study of climbing plants, recognizes twenty-five genera in which the climbing is toward the left and ten in which the climbing is toward the right. Climbing plants not near a SUPPORT trail on the ground and do not thrive.

Nature, as well as revelation, has its lessons. There are "books in the running brooks, sermons in stones, and good in everything." The climbing plant is an illustration of human life; well for us if we, like it, recognize this law of our development and existence. Well for us if we SEARCH about us for a SUPPORT that will be sufficient and as ourselves, eternally existent like the "tip of the growing stem" of these plants.

Bottle 362

Rev. Mark Guy Pearse relates this story: "I was waiting for a train when a man came to me and said: 'You don't remember me.' I said: 'Yes, I do; I remember you when you were a boy. When did I see you last?' He answered, 'Don't you remember while preaching to three thousand people you saw me, and called me up on the platform, and though I was low down you said, 'Wherever you see me come and shake hands with me, because I knew you when you were a boy.'

"'That was the TURNING point of my life. I don't know what you preached about, but I said if you would shake hands with me there like that there is some HOPE for me. That was nineteen years ago. I am a PROSPEROUS manufacturer now and have a devoted wife and family.' 'You have forgotten the text and the sermon?' "Yes,' said he." It was the grasp of the HAND SAVED him.

Whose hand is found in thy hand, my brother, and where; only the rich and cultured or the poor, the DISCOURAGED and the FALLEN?

Bottle 361

Gen. 32. 26.—I will not let thee go until.

Luke 11. 8.—Because of his importunity.

Luke 10. 37.—Mary who sat at the Lord's feet.

Gal. 5. 22.—The fruit is faith. (Life-resource.)

Heb. 10. 36.—Ye have need of hold-on-to-it-iveness.

Psa. 8. 4.—What is man?

Bottle 362

Exod. 4. 2.—What is that in thy hand?

2 Sam. 18. 29.—Is the young man safe?

Neh. 7. 4.—The city, wide, large; the people, few (Consecration).

Psa. 40. 2.—Out of a pit of tumult.

Prov. 11. 30.—He that is wise winneth souls.

Prov. 27. 17.—So a man shapeth the countenance of a friend.

Bottle 363

It will be remembered that Captain Phillip, of the "Texas," declared, after the SANTIAGO VICTORY, that the side which fired the first shot in a SUNDAY battle has always been defeated.

The fact that Admiral Cervera deliberately selected the hour when the crews of the American ships were at religious service to make his dash out of Santiago harbor on that now historic Sabbath morning, probably had in the providence of God, more to do with his overthrow than the world at large imagines.

As though to DISTURB the Almighty at his own DEVOTIONS, the IMPIOUS Spaniards, fuddled with wine, rushed forth, as it proved, horribly to die or finally to be captured.

And when the sun set that SABBATH its reproachful beams slanted across the smoking hulks of the fleet of the PROUD, IRREVERENT Spaniard.

"The stars in their courses fought against SISERA," and the stars in their courses fought against CERVERA. God is not mocked.

Bottle 364

Frederick the Great, who first made Prussia a great power, had in his earlier years been SAVED at a time of great peril by one of his father's grenadiers.

After he himself came to the throne it happened that one of his regiments showed signs of MUTINY. Frederick was resolved that an example should be made and one entire company of the mutinous regiment was ordered out for EXECUTION.

The son of the grenadier who had saved the life of FREDERICK was an officer in the GUILTY regiment and was selected by his company to make petition before the king. He went and pleaded with all his heart, putting the case in the best light he could, and showing the king how many of the INNOCENT he must slay with the GUILTY, but the king was inexorable. They must die. "Will you refuse this request to my father's son?" said the officer. "Whose son are you?" asked the king. "The son of the grenadier who saved your majesty's life." "I will PARDON the rebels," said the king, "not for their guilty sakes, but because you are the son of the man who saved my life."

What man is there of us who dares petition God without the argument of the "Only Name"?

Bottle 365

A poor seamstress PERSUADED a boy to go to Sunday school. The boy, Amos Sutton, was converted. He became a minister and missionary to India; through his INFLUENCE the Telugu Mission was opened and has won thirty thousand converts.

A woman gave a TRACT to two actors, and one of them, George C. Lorimer, was brought to Christ. He, in turn, led to Christ Russell H. Conwell, the great Baptist preacher and lecturer of Philadelphia, who has been a great power for God, not only in the East but in many sections of our great nation.

Bottle 363

Exod. 20. 8.—Remember the Sabbath day.

Isa. 58. 13.—The set-apart of Jehovah, honorable.

Judg. 5. 20.—The stars fought against Sisera.

Psa. 95. 6.—Let us kneel before Jehovah (Reverence).

Dan. 4. 17.—That the living may know.

Heb. 10. 25.—Not forsaking the assembling of yourselves.

Bottle 364

Exod. 12. 14.—A day for memorial.

Exod. 30. 12.—Every man, a ransom, rich and poor.

1 Sam. 15. 23.—Rebellion as the sin of witchcraft.

Matt. 20. 28.—To give his life a ransom.

John 15. 14.—My friends if ye do.

Rom. 6. 23.—Wages is death, the gift is life.

Bottle 365

Prov. 25. 11.—A word fitly spoken is apples of gold.

Eccl. 12. 1.—To remember thy creator in youth.

Song 2. 15.—The little foxes that spoil.

Isa. 27. 6.—Filled the face of the world with fruit.

Isa. 55. 13.—Instead of the thorn, the fir tree.

John 21. 15.—Feed my lambs.

Bottle 366

The great Earl of Shaftesbury served Christ by uplifting the POOR of London.

Where the Holborn is flung over another street in the neighborhood of Saint Paul's cathedral the viaduct is supported on lofty arches, and at night in those roomy, dry recesses are gathered the RIFF-RAFF of that part of the great metropolis—thieves, those flying from justice, and homeless children.

When the great clock of Saint Paul's had boomed the stroke of midnight and the arches were filled with these poor people there approached during his lifetime a tall, thin gentleman with a lantern and one or two assistants, who would go from arch to arch and group to group and gather by morning thirty or forty hungry, ragged CHILDREN into a room pleasantly lighted, and there the Earl of Shaftesbury would feed and clothe them, and having fed and CLOTHED them, would tell them of the Lord and Saviour Jesus Christ. And so he spent his nights, robbing himself of his SLEEP. His friends remonstrated, but he answered: "My heart is breaking with AGONY for my poor boys."

The bluest blood of British ARISTOCRACY flowed in his veins and his palace home at the West End was left for these recesses of Holborn Viaduct.

And when the COSTERMONGERS would not receive his help because they said he was too PROUD and his blood was too blue, the Earl of Shaftesbury brought himself down to them—he became a costermonger himself, with cart and donkey and with his crest emblazoned on the harness, and when they SAW that they said: "Lord Shaftesbury stands with us; he shall HELP us."

What wonder that at his funeral a multitude were weeping?

Man did you ever think of the costermonger Christ?

Bottle 367

Hanging on a wall in the office of George W. Martin, the general agent of the Rock Island-'Frisco lines, is a card on which is printed: "Write Your Letter While ANGRY if you MUST. But Don't Mail it Until the Next Day."

"That card," said Mr. Martin to some friends, "offers mighty good advice. Every man now and then, I believe, feels that he must write a letter making trouble about something. When that feeling comes over one he must get rid of it. One way to do that is to write the letter, and get the meanness out of the system.

"I remember a young fellow who one time wrote a mean letter to his father. He and I worked in the same office. I advised him not to send it, but he was ANGRY. He sealed it and asked me to mail it for him, and I simply dropped it into my pocket until the next day. The next morning he looked worried. 'George,' said he, 'I wish I had never written that letter to the old gentleman. It will break his heart. I'd give $50 to get it back.' I pitched it out to him, and the young fellow actually wanted to pay me the $50 for not mailing the letter."

Bottle 366

Mark 10. 13.—They were bringing unto him.

Phil. 2. 7.—Counted it not a prize.

2 Pet. 1. 19.—A lamp that shineth in a squalid place.

3 John 1. 9.—Diotrephes, who loveth the preëminence.

Matt. 25. 39.—Verily I say, ye did it unto me.

Acts 28. 6.—After they looked they changed their minds.

Bottle 367

Prov. 15. 1.—A soft answer turneth away wrath.

James 1. 26.—Bridleth-not-his-tongue religion.

James 3. 8.—The tongue no man can tame.

Jonah 4. 4.—Doest thou well to be angry?

Prov. 27. 4.—Anger is outrageous.

Gen. 4. 6.—Why is thy countenance fallen?

Bottle 368

Professor Agassiz leaves this testimony on record: "I will frankly tell you that my experience in prolonged scientific investigations CONVINCE me that a BELIEF in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown.

Of myself I may say that I never make the preparations for penetrating into some small province of NATURE hitherto undiscovered without breathing a PRAYER to the Being who hides his SECRETS from me only to allure me graciously on to the unfolding of them.

Bottle 369

There is a very famous VINE at Hampton Court, London, which has at times borne a thousand or more bunches of grapes, and the SECRET is that the vine sends its roots hundreds of yards through the ground to the Thames, where it gets moisture and nourishment.

Another VINE to which great interest has been attached is situated at Saint Gabriel's Mission, California, the largest and oldest vine in the United States. It is a hundred and five years of age. The stock is five feet six inches in circumference, nearly two feet in diameter, and it is said to have borne two tons of GRAPES in one season. The roots are said to go down three hundred feet or more to feed from a subterranean stream.

The tree or vine that is planted by the rivers of water will bring forth its fruit in its season. The way to have a rich fruitage and to carry about a beautiful life is to abide in him.

Bottle 370

James Tyson, who left a fortune of $25,000,000, was the richest man in Australia. He was an Australian by birth and began life in POVERTY, made all his money in buying and selling cattle and sheep, devoting his whole lifetime to that one business.

He knew nothing about spending money and was as indifferent to the LUXURIES of life as Russell Sage, of New York.

He wore cheap, ready made clothes, lived frugally, avoided society, and remained unmarried. Tyson's fun was, as he called it, "Fighting the desert." He once said: "The money is nothing. It is the little game that is the fun." Being asked what the little game was, he answered: "FIGHTING the DESERT; that has been my WORK. I've been fighting the desert all my life, and I have won. I have put water where there was no water, and beef where there was no beef. I have put fences where there were no fences and roads where there were no roads. Nothing can UNDO what I have done and millions will be HAPPIER for it after I am long dead and forgotten."

Let us be impressed with the fact he who is fighting the desert that is inside of his own life and the DESERT that lies inside the lives of others, is in a splendid battle.

Bottle 368

Josh. 9. 14.—They asked not counsel of the Lord.

1 Chron. 4. 9.—Jabez more honorable than brothers.

Psa. 121. 1.—I will lift up mine eyes.

Matt. 6. 6.—When thou hast shut thy door.

1 Chron. 13. 3.—We enquired not in the days of Saul.

Bottle 369

Heb. 6. 1.—Let us press on unto full growth.

2 Cor. 9. 8.—God is able to make all grace abound.

John 10. 10.—That they might have it abundantly.

Isa. 27. 6.—Fill the face of the world with fruit.

John 15. 5.—I am the vine, ye are the branches.

Bottle 370

Eph. 6. 12.—Against principalities and powers.

2 Cor. 5. 9.—Ambitious to be well pleasing unto him.

Isa. 55. 13.—Instead of the thorn, the fir tree.

Josh. 13. 1.—Much land to be possessed.

Matt. 11. 12.—The enthusiastic take it by enthusiasm.

John 15. 16.—And that your fruit should abide.

Bottle 371

An English gentleman, proud of his fine estate, called to him his trusted steward, saying: "Morgan, I wish you would take my guests around the place this morning. I would do so myself but I have a heap of letters to answer this morning."

The guests were taken to the orchid house and to the grapery and through the fine gardens, and then to the stables to see the thoroughbred horses. One of the guests noticed the gilded arrow WEATHERVANE shining in the sunlight and pointing to the south: "That is a fine weathercock," he said.

"Aye," answered the steward, "and this is a curious weathercock. The master is mighty FOND of SCRIPTURE.

"The text he has around the weathercock is 'God is Love,' for he says 'I mean that whichever way the wind blows, God is love, and it is not for Christians to judge when the wind is at its BEST.'" Some months after, death and affliction came to this home, the friend called to offer consolation and found Mr. Brown bowed down but not overwhelmed, for he said: "The weathercock teaches me the truth. I put it on in my PROSPERITY, when the desire of my heart was beside me. I could say then, 'God is LOVE' with a THANKFUL heart. He is still love, though his east wind is blowing."

Bottle 372

A sailor in Gloucester, Mass., had been WOUNDED in a WRECK and was brought ashore. The fever was great and he was dying. His comrades gathered around him in a little fishing-house and the physician said: "He won't live long."

The SAILOR was out of his mind until near the close, but a few minutes before his death he looked around, called one comrade after another and bade them "good-by," and then sank off into a sleep. It was time for medicine again, one of the sailors shook him and said: "Mate, how are you now?" and he looked up into the eyes of his friend and said: "My anchor holds," and it was the last thing he said.

Russell H. Conwell, who tells this story, says one of his friends was called to take charge of that FUNERAL service and that a wonderful impression was created by that last TESTIMONY.

Bottle 373

In 1845 the Jefferson Furnace Company was incorporated, and one of the stipulations was that the furnace was not to be run on the SABBATH, and that no WORK pertaining to it should be done on the Lord's day.

A Mr. Hughes, afterward of the Ohio Legislature, took a prominent part in the company, was chosen secretary and treasurer and held the position for twenty-seven years, and in accordance with the stipulation the Jefferson furnace has never been run on the Sabbath, and is said to be the most SUCCESSFUL and most PROFITABLE in the state of Ohio.

REVERENCE for the laws of heaven pays in BUSINESS.

Bottle 371

1 John 4. 8.—God is Love.

Rom. 8. 28.—All things work together for good.

Gen. 42. 36.—All these things are against me.

2 Tim. 3. 16.—All scripture is inspired and is profitable.

1 Tim. 4. 12.—Be thou (as) an engraver in faith.

Luke 12. 7.—More valuable than many sparrows.

Bottle 372

Heb. 6. 19.—An anchor of the soul.

Heb. 2. 1.—Lest we drift by them.

Amos 4. 12.—Prepare to meet thy God.

Psa. 23. 4.—Through the valley of the shadow.

Bottle 373

Exod. 20. 8.—Remember the Sabbath day.

Exod. 12. 14.—This day for a memorial.

Heb. 10. 25.—Forsaking the assembling of yourselves together.

Isa. 58. 13.—The set-apart of Jehovah, honorable.

Bottle 374

Mr. Frith, an English painter, in his painting, "The Road to Ruin," gives a true portraiture of life and preaches a telling SERMON.

The first scene is the room of an undergraduate at Oxford. A number of YOUNG men are gambling at cards. One is blowing out the candles as dawn is breaking. Empty bottles are on the floor. One bright, open face is seen among the number.

The second painting is "The Lawn at Ascot," and here the same FACE is surrounded by the VULTURES of the racecourse.

The third canvas represents the town mansion of this young man, presumably some years later, and the bailiffs are in possession of the house, which is about to be sold to PAY his DEBTS.

The fourth scene is a humble "Pension" in a French town, where the landlady is presenting a long bill which she requests to be paid at once. The RUINED man has been trying to make a living in literature and failed.

The last painting is another scene again in London. It is in a back GARRET. The moon's rays are streaming into the MISERABLE room, touching with their light the broken TOYS of children and some threadbare female apparel, but only a man is seen—he is locking the door. On the table is seen a pistol, a bullet, and some powder that make certain suggestion as to the end of this life that had its wrong BEGINNINGS.

Bottle 375

Once in a shop a workman wrought,
With languid hand and LISTLESS thought,
When through the open window's space,
Behold, a camel thrust his face.
"My nose is cold!" he MEEKLY cried,
"Oh, let me warm it by thy side!"

Since no denial word was said,
In came the nose, in came the head—
As sure as sermon follows text—
The long and scraggy neck came next;
And then, as falls the threatening STORM,
In leaped the whole ungainly form.

Aghast the owner gazed around,
And on the rude INVADER frowned,
Convinced, as closer still it pressed,
There was no room for such a GUEST;
Yet, more astonished, heard it say:
"If thou are troubled, go thy way,
For in this place I choose to stay."

Oh, YOUTHFUL hearts to gladness born,
Treat not this Arab lore with scorn!
To evil HABIT'S earliest wile
Lend neither ear, nor glance, nor smile.
CHOKE the dark fountain e'er it flows,
Nor e'er ADMIT the camel's nose.

Bottle 374

Prov. 23. 34.—Upon the top of the mast.

Rom. 6. 23.—Evil associations corrupt morals.

Num. 32. 23.—Be sure your sin will find you.

Prov. 4. 15.—Avoid it, pass not by it.

Eccl. 12. 1.—Remember thy creator in youth.

Eph. 5. 16.—Buying up the opportunity.

Psa. 1. 1.—Standeth not in the way of sinners.

Bottle 375

Gen. 3. 13.—The serpent beguiled me.

Josh. 9. 4.—They did work wilily.

Judg. 2. 3.—As thorns in your sides.

Song 2. 15.—The little foxes that spoil the vines.

Jonah 2. 1.—Prayed out of the fish's belly.

Luke 4. 16.—As his custom was.

2 Cor. 11. 14.—Satan as an angel of light.

Bottle 376

In 1899 a proposition was before Congress to PROHIBIT the navigation of the lower Mississippi river by vessels that have no means of propulsion, and therefore cannot CONTROL themselves.

They DRIFT at the mercy of the current, in constant DANGER of collision with the steamboats, entailing great LOSS of property and life.

Especially does this apply to drifting coal barges that come in from northern cities, out of which the coal is sold and the barges turned loose. They are without control of any kind. They carry no LIGHTS, are in constant peril and a peril to others.

We have laws of this kind and there are necessities for such laws applying to the MORAL hulks still more DANGEROUS that drift about in the stream of life—men and women who were, perhaps, loaded with a rich cargo and carrying LIGHTS for themselves and others, but who, by NEGLECT or by their sins, have LOST their spiritual enginery, and now without cargo or lights, they drift on toward an ocean of eternal waste.

Such lives, unrestrained and left to drift, are later the cause of wrecking many a cargo that has set out with crew and pilot, with the best of chances for a safe harbor!

Bottle 377

When a king asked Ole Bull, the Norwegian, the virtuoso of the VIOLIN, where he caught the RAPTUROUS tones which he brought out of his instrument, the artist replied: "I caught them, your majesty, from the mountains of Norway."

A great deal of the world's highest GENIUS has been born in close contact with NATURE. There is something in the air, in the inspiration of the waterfalls, in the mountains and the forests, and even in the lesser subjects of nature's penmanship that wakes the dormant of human character to a PROLIFIC effort.

GENIUS is for the most part from the open air.

And a man in woodland, or in garden, on in mountain, or by a waterfall, stands close to God and catches a VISION that will show itself in the after years.

Bottle 378

When HERCULES came to the place where the helpless virgin lay BOUND upon the rock and the DRAGON was coming to DEVOUR her, her parents and all were frantic with TEARS.

But Hercules cried: "This is not time for TEARS; this hour is for RESCUE," and he slew the dragon and SAVED the MAIDEN.

So when Jesus looked in with pity on a sinning race it was not TEARS alone, but rescue at the price of Gethsemane, of substitution that meant sacrifice, and to slay the dragon he himself was slain.

If Jesus wept and gave his life for your brother and for you, what is your duty toward the one who is bound and in danger of the devouring dragon?

Bottle 376

Col. 3. 2.—Set your mind on the things above.

Eph. 5. 15.—See that ye walk to a point.

Eccl. 9. 18.—One sinner destroyeth much good.

1 Sam. 3. 13.—He restrained them not.

Rom. 14. 7.—None of us liveth to himself.

Bottle 377

Rom. 1. 20.—By things that do appear.

1 Kings 19. 19.—Plowman Elisha with twelve yoke.

Psa. 19. 1.—The heavens declare the glory of God.

Isa. 19. 12.—After the fire a sound of gentle stillness.

Bottle 378

1 Pet. 5. 8.—Whom he may devour.

Heb. 9. 22.—Without blood no remission.

John 11. 35.—Jesus shed tears (did not wail).

Gen. 4. 9.—Am I my brother's keeper?

Gal. 6. 2.—Bear ye one another's burdens.

1 John 4. 20.—He who loveth God love his brother.

Bottle 379

A pastor in a certain church in Manchester, England, tells of a woman who had one BESETTING sin which handicapped her life. Said he: "She used to bring request after request, 'Please pray for my husband.' Well, we got him along, and when we got him nearly in that WIFE would upset the whole thing.

"The one thing that was her TROUBLE was her TEMPER.

"And when that got started everybody in the house knew about it and her husband used to say: 'Well, Mary, if that is religion, I don't want it.' Her husband would FORGIVE her, for she would be sorry afterward, but all the same it DITCHED him.

"The request came and the pastor told her that the FAULT was hers, and she must OVERCOME her temper; that the Lord could give her grace to CONTROL it.

"And so in her shame and despair she took the matter to the Lord, and he gave her the VICTORY.

"The time for spring cleaning came. She had just gotten a new lamp hung up in the hall and a new carpet, and John came home, carrying something on his shoulder.

"John didn't know about the lamp; that was to be a surprise; he came in and down came the lamp; there was a clattering and a breaking up of things, and he waited for another row.

"Presently a QUIET woman looked over the stairs and down at him, and said: 'Never mind, husband, it's all right; we can get another lamp.' And he said: 'Mary, what's the matter?' 'Oh, my dear,' she said, 'I have trusted Jesus to cure me of my temper.'

" 'Well,' said John, 'if he has cured you, come right down and pray for me, for that is what I want. If there is enough in religion to cure your temper I want the same religion,' and, said the pastor, John was converted that same day."

Bottle 380

Statisticians report that more than one half of recent railroad ACCIDENTS are due to DEFECTIVE rails.

A device known as "The ELECTRIC EYE" has been applied and is expected to meet the necessity.

An officer of one of our most important roads says: "The PERFECT rail has not yet been obtained, and manufacturers confess it is impossible, that is, a thousand rails may be perfect, the next one may have some DEFECT which cannot be detected.

"No human EYE can see the defect. The first crack may not be broader than a HAIR and HIDDEN beneath the top of the rail.

"Many trains may go over it without making it perceptibly bigger. One train may then enlarge it and another rip the two pieces apart."

"The electric eye" consists of a fine electric wire running along the rails and connected with the SIGNAL towers. This is so fixed as to register a flaw the moment it appears.

Like the defective rail, with its invisible flaw, like this is life, with its weaknesses and habits of sin—for a time all but imperceptible, then a geometrical increase, then a wreck, a ditched life.

Bottle 379

James 1. 26.—Bridleth-not-his-tongue religion.

James 1. 19.—Swift to hear, slow to speak.

Heb. 12. 2.—Every weight and sin—by looking.

Song 2. 15.—The little foxes that spoil the vines.

James 3. 8.—The tongue no man can tame.

Prov. 15. 1.—A soft answer turneth away wrath.

Eccl. 3. 7.—A time to keep silence.

Bottle 380

Phil. 3. 15.—If in anything, otherwise minded.

Eph. 5. 15.—See that you walk to a point.

Gal. 5. 7.—Who ditched you?

1 Cor. 11. 28.—Let a man examine himself.

1 Cor. 2. 14.—They are spiritually discerned.

Bottle 381

Hindu MYTHOLOGY has a strange story, typical of the ATONEMENT. The story is of a DOVE pursued by a hawk until, in desperation, it flung itself into the bosom of Vishnu, one of their deities. But the hawk demanded SATISFACTION, declaring that the dove was her lawful prey, that Vishnu must not only be MERCIFUL to the dove but be JUST to its claims.

Then Vishnu, holding the trembling dove in her bosom, bared her own breast and bade the hawk devour of her own living flesh as much as would compensate for the dove.

This story from mythology gives a glimpse of the COST to the Son of God for the safety of man, pursued and certain to be slain: not a bit of flesh from his breast, but the print of lash and thorn and nail and spear, the giving up of life itself.

Bottle 382

Dr. McCook has said: "I BELIEVE in the Bible from beginning to end, and believe in a word of God that has no MISTAKES."

For a hundred years natural SCIENCE declared that Solomon made a mistake about ANTS being HARVESTERS, and Smith's Bible Dictionary apologizes for this MISTAKE in a learned way.

But a minister went down into Texas and Colorado, camped out among the ants, and as a result of his investigations published a book showing that SOLOMON four thousand years ago was right.

One by one we find the FLAWS are in the finite CRITICS.

Bottle 383

Charles H. Spurgeon once went from London into the country to preach, coming back he found he had lost his ticket.

The only other occupant of the compartment noticed him fumbling in his pockets and said: "I hope you have not lost anything, sir." Mr. Spurgeon told him that his ticket was missing, and that by remarkable COINCIDENCE he had neither watch nor money with him. "But," added he, "I am not at all TROUBLED, for I have been on my Master's business and I have had so many interpositions of Divine PROVIDENCE in SMALL matters, as well as in great ones, that I feel as if whatever happens to me, I am bound to fall on my feet, like the man on the Manxpenny." The ticket collector came into the compartment, touched his hat to Mr. Spurgeon's companion, who simply said: "All right, William!" and the man saluted and retired.

"It's very strange," said Mr. Spurgeon, "that the collector did not ask for my ticket." "No, Mr. Spurgeon," he replied, "it's only another illustration of what you told me about the PROVIDENCE of God watching over you, even in LITTLE things.

"I am the General Manager. No doubt it was divinely ARRANGED that I should happen to be your COMPANION just when I could be of service to you."

The only way we shall ever get through the gate into the city is by having as our COMPANION the Son of God, Jesus, the general manager of that line.

Bottle 381

Mark 15. 25.—And they crucified him.

Mark 15. 31.—He saved others, himself he cannot save.

Num. 35. 11.—Cities of refuge (Miklot cities).

Deut. 33. 12.—Dwell in safety, between his shoulders.

Isa. 53. 5.—And with his stripes we are healed.

Eccl. 12. 14.—Every work into judgment, every secret.

Num. 29. 11.—The sin-offering of atonement.

Bottle 382

Psa. 37. 3.—Trust, do good, so dwell and be fed.

John 17. 17.—Thy word is truth.

2 Tim. 3. 16.—All scripture is inspired and is profitable.

1 John 2. 17.—But the word of God abideth forever.

Rev. 22. 18.—If any man add, if any take away.

Bottle 383

Gen. 50. 20.—But God meant it unto good.

1 Tim. 4. 12.—Be thou (as) an engraver in faith.

Heb. 11. 1.—Faith, assurance of (the attainment of) the hoped-for.

1 Pet. 5. 7.—All your anxiety on him.

Rom. 8. 28.—All things work together for good.

Heb. 6. 1.—Press on unto full growth.

Bottle 384

In Sherman's campaign it became necessary in his opinion to change commanders. O. O. Howard was PROMOTED to lead a division which had been under the command of another general.

Howard went through the campaign at the head of the division and on to Washington to take part in the REVIEW.

The night before the Veterans were to march down Pennsylvania Avenue General Sherman sent for General Howard and said to him: "Howard, the politicians and the friends of the man whom you succeeded are bound that he shall ride at the head of his old corps, and I want you to help me out."

"But it is my command," said Howard, "and I am ENTITLED to ride at its head."

"Of course you are," said Sherman. "You led them through Georgia and the Carolinas, but, Howard, you are a CHRISTIAN."

"What do you mean?" replied Howard. "I mean that you can stand the DISAPPOINTMENT. You are a Christian."

"Putting it on that ground there is but one answer. Let him ride at the head of the Corps." "Yes, let him have that HONOR." added Sherman, "but, Howard, you will report to me at nine o'clock tomorrow morning."

The next morning Howard reported and was informed that he was to ride by the side of General Sherman at the head of the whole army. He protested, but in vain. Sherman added, gently but authoritatively: "You are under my orders."

As a Christian he had YIELDED to another that which was by right his own, only to be given a more HONORABLE place.

Who shall say that if we could only see the innermost of the divine providence that it is not always so?

Bottle 385

In Bavaria, ROYALTY is forced by a CUSTOM centuries old to a service of humility. The prince regent on Holy Thursday must WASH the feet of twelve beggars in presence of the multitude.

This ceremony has been performed each year by some member of the reigning family of Bavaria since the twelfth century.

The ceremony takes place in the palace grounds. The twelve oldest and poorest men in Bavaria are selected weeks in advance. Costumed in long gowns, representative of the apostles, they are arranged in a semicircle, and near by stand a group of monks.

The feet of the twelve mendicants are bared and beginning with the oldest and neediest the PRINCE, upon his knees, bathes the extended foot in holy water from a silver bowl. He dries the feet on a towel of finest linen.

It is the custom of the prince as he bathes the feet of each man to address some kindly words of advice and then place about his neck a slender chain, holding a small metal box, containing forty marks—about ten dollars—sufficient to support the beneficiary in unusual magnificence for a couple of months.

The HABIT of HUMILITY once a year is so much, but it will take, on the part of Bavarian royalty, or on our part, the addition of other 364 days to fill in the EXAMPLE of the Christ.

Bottle 384

Mark 10. 30.—A hundredfold now in this time.

Prov. 15. 33.—Before honor goeth humility.

Prov. 16. 32.—He that ruleth his own spirit.

John 13. 15.—I have given you an example.

2 Cor. 5. 9.—Ambitious to be well pleasing unto him.

Gal. 5. 23.—The fruit is meekness (Life-relinquishment).

Phil. 3. 7.—These I counted loss for Christ.

Bottle 385

3 John 1. 9.—Diotrephes, who loveth the preëminence.

1 John 2. 16.—The pride of life not of the Father.

2 Tim. 3. 5.—Having a form of Godliness.

Gal. 5. 23.—The fruit is meekness (Life-relinquishment).

John 13. 15.—I have given you an example.

Bottle 386

A few years ago The Literary Digest, published by Funk & Wagnalls, of New York city, gave an account of the launching of two whale-boats to CAPTURE a WHALE.

They succeeded, after a short chase, in harpooning their victim, inflicting what proved to be a deadly wound.

They came near enough so that one of the boats was struck and shattered. All the men were, of course, thrown into the sea, but all save two were RESCUED by the other boat.

Of these two the dead body of one was recovered.

On opening the captured WHALE the next day the remaining man—James Bartley—was found inside the whale and still alive, but unconscious. He, however, returned to consciousness and recovered, and himself is responsible for this story.

He had been in the whale's stomach twenty-four hours after the cutting began and it was nearly twenty-four hours before that time when he was thrown into the sea, and so was for nearly forty-eight hours in the belly of the whale. Nor is this the only incident that is reported from the whale fisheries of the North.

Bottle 387

A traveler from the Philippine Islands tells of the mysterious "Death Valley," in the island of Mindanao.

When crossing the mountains one sees a mist heavier than most dense fogs, and it has never been known to clear away.

As the traveler proceeded with his comrades the air became heavy and foul and apparently filled with POISONOUS gases.

He called a halt and decided to return to the mountain tops.

In his inquiry he was informed by the natives that the nuggets of gold he had previously been shown had been found at the edge of this valley of death.

The man who in this life finds very much GOLD may find it at the expense of safety and near to the "Death Valley," and we have witness certain that many have gone so near to these atmospheric poisons of wealth's "death valley" as to LOSE that inner life which belongs to the IMAGE of God.

Bottle 388

A suburban merchant in New York City recently died, leaving this strange provision in his will:

His wife, on settling up his estate, should buy a burial lot twenty feet square in a well-known CEMETERY and erect thereon a MONUMENT or mausoleum, to cost not less than $25,000. If the wife failed to do this the property went to a neighbor, who was to carry out the plans for the monument.

The wife carried out the injunctions of the will. It took all the personalty and a large part of the realty to build the monument. This is the sort of BID some men make for FAME.

The poorest place in the world is a graveyard when it comes to the scroll of fame. A man who, when he dies, only lives on monuments or mausoleums has lived in vain.

Bottle 386

Jonah 2. 1.—Prayed out of the fish's belly.

John 17. 17.—Thy word is truth.

2 Tim. 3. 16.—All scripture is inspired and profitable.

1 Cor. 1. 20.—Where is the joint-seeker?

Rev. 22. 18.—If any man add, if any man take away.

Bottle 387

Exod. 20. 17.—Thou shalt not covet.

Mark 8. 36.—What profit if a man gain, and lose?

1 Tim. 6. 9.—They that will be rich.

Heb. 11. 26.—The reproach of Christ greater riches.

Bottle 388

Prov. 15. 33.—Before honor goeth humility.

Eccl. 5. 15.—Naked shall he go again.

Hosea 4. 17.—Joined to idols, let him alone.

1 Tim. 6. 9.—They that will be rich.

Psa. 19. 10.—More to be desired than gold.

Prov. 11. 1.—Cast thy bread upon the waters.

Bottle 389

"Autumn Leaves," by D. T. McDougal, gives us some very interesting facts about the tree casting its leaf

He says, in part: "The casting of the LEAF is not a sudden and QUICK response to any single change in ENVIRONMENT conditions, but is brought about by a complex interplay of processes begun days or weeks before any EXTERNAL CHANGES are to be SEEN. The leaf is rich in two classes of substances—the one no further benefit to it; the other of the highest possible usefulness to the plant. The former USELESS product remains in the leaf and drops with it to the ground after disintegration is taken up through root hairs to become once more USEFUL in the new leaves of another year. The second class of substances pass into the plant body by a complex process.

The first change that takes place is the breaking down of the chlorophyll, resulting in the formation of substances, one of which is cyanophyll (blue), which absorbs the sun's rays in the same general manner as chlorophyll.

In addition, the outer layers of cells of the leaf contain other pigments, some of which have been masked by the chlorophyll and others which are formed as decomposition products.

"From the wild riot of tints shown by a clump of trees or shrubs the erroneous impression might be gained that the colors are ACCIDENTAL. This is far from the case, however.

"The birches are a golden yellow; oaks pass through yellow orange to reddish brown; the red maple becomes a dark red; the tulip tree a light yellow; hawthorn and poison oak become violet; the sumacs and vines take on a flaming scarlet.

"These colors exhibit some variation in accord with the character of the SOIL on which the plant stands."

There are lessons here from God's great autumn painting—as there are substances MASKED by the chlorophyll, so there is a HIDDEN life; as there is a keynote of color, declaring a law of PURPOSE, so in life the purposeless is not of God, and the "I didn't think" is sin; as there is a variation of color with a variation of soil, so life ENVIRONMENT is to be much accounted of.

Bottle 390

Herbert SPENCER once had a friend who was a Christian.

For five years they enjoyed one another's society, and then Spencer received a letter in which the ASSOCIATION was broken off. The thought of the letter was as follows:

"Feeling, as I do, so very painfully, that my FAITH is so little the heart-felt faith which should actuate the true Christian, the DANGER which might accrue from my ASSOCIATION with one so talented as yourself and so able to make the worst appear the best REASON, I must, at however great a sacrifice (and believe me, I feel it to be a great one), cancel the PLEASURE I have in your association, and request that henceforth we meet no more, or meet as strangers."

The action of this man, though unusual, commends his WISDOM and emphasizes anew the WARNINGS of the Word of God.

Bottle 389

2 Sam. 6. 3.—The ark of God upon a new cart.

2 Kings 2. 15.—The spirit of Elijah on Elisha.

Psa. 137. 2.—We hanged our harps upon the willows.

Ezek. 18. 2.—The children's teeth are set on edge.

Luke 1. 17.—Hearts of a father to the children.

2 Cor. 5. 9.—Ambitious to be well pleasing unto Him.

1 Kings 20. 40.—Busy here and there, he was gone.

1 Pet. 3. 4.—The hidden man of the heart.

Bottle 390

Gen. 3. 13.—The serpent beguiled me.

Judg. 2. 3.—As thorns in your sides.

Neh. 13. 24.—Half in the speech of Ashdod.

1 Cor. 11. 28.—Let a man examine himself.

Gal. 5. 7.—Ye did run well, who ditched you?

Prov. 27. 17.—A man shapeth the countenance of his friend.

Bottle 391

In natural philosophy there is written as to LIGHT a law that teaches the POWER of INFLUENCE.

We read that light increases or diminishes, not in proportion to the DISTANCE, but in proportion to the SQUARE of the distance, so that we receive only one hundredth part the light from jet or lamp when it is one hundred feet distant as when only ten feet away, and vice versa; a hundred times as much light ten feet away as when a hundred feet away.

We have only to look into a little bit of our own lives to demonstrate that likely the light-law of natural philosophy is equally applicable in life.

And so we can make a calculation as to what of gloom or what of light, what of night, or what of day—what of life or what of death—what of ugliness or what of beauty—what of hell or what of Heaven we have before us and will have with us, and will have in us.

Square the distances, man, square the distances and TREMBLE lest you stand in life too near the diabolical.

Bottle 392

A prince once came from India when it was simmering in REBELLION to pick up ideas and go back and set the jungle on fire. He came to London, entered one of the cabs and said to the coachman: "Drive me to the country!"

The coachman drove through street after street, thoroughfare after thoroughfare, past houses and parks, the sun reached the zenith and began to set; still streets and streets.

"Are we near the country, yet?" and the answer: "No, you will need to drive till midnight—yes, till tomorrow morning, before you see the fields." As night fell the lights of the mighty world's capital were lit and the prince said: "Drive back."

From that day there was no more HUMBLE servant of the queen than that prince.

Oh, how REVERENCE and HUMILITY increase when we begin to explore the resources of our God.

Bottle 393

Near Stonehaven, a Norwegian vessel was caught in the STORM and the coast GUARD vessel came out and did their best, but it did not SAVE the men, and all that night they struggled in the surging ocean, clinging to the rigging with but a step between them and death.

They watched the morning dawn, and after some hours of effort by the coast guard the poor Norwegians, wet, worn, dripping, were brought off the vessel and when they got ashore they did what but few would do in like circumstances.

They KNELT down, every one of them, and before they thanked the coast-guard men, with clasped hands and uplifted eyes, they THANKED God for their deliverance.

From what a sea and surf and night of sin doth God SAVE us, and what the measure of our GRATITUDE.

Bottle 391

Matt. 5. 14.—Ye are the light of the world.

1 Cor. 15. 33.—Evil associations corrupt morals.

Gal. 5. 9.—A little leaven leaveneth the whole lump.

Judg. 2. 3.—As thorns in your sides.

2 Kings 2. 15.—The spirit of Elijah on Elisha.

Prov. 27. 17.—So a man shapeth the countenance of a friend.

Bottle 392

2 Sam. 6. 9.—How can the ark of Jehovah come to me?

Job 42. 5.—Now mine eye seeth thee, I abhor myself.

Psa. 95. 6.—Let us kneel before Jehovah, our maker.

Psa. 19. 13.—Keep back from presumptuous sins.

2 Sam. 8. 1-14.—And after this David smote.

Bottle 393

Psa. 121. 1.—I will lift up mine eyes.

Gen. 40. 23.—Yet did not the chief butler remember.

Exod. 2. 20.—And where is he?

Exod. 12. 14.—This day for a memorial.

Psa. 40. 2.—Out of the pit of tumult.

2 Kings 5. 14.—What then can be done for her?

Bottle 394

The expression of Emerson, "Hitch your wagon to a star," is very and beautifully suggestive, but much as it has of wisdom in it, there had been more wisdom had he said: "Hitch your wagon to THE STAR." Fix our thoughts upon three great reasons:

Reason 1. "The Star" is eternal; other stars, the earthen stars referred to by Emerson, are meteoric. They burn but a little while, at longest, and are burned out, and their help is but a little while, and they are helpless. We need to hitch our wagon to "The Star," whose help is of eternal endurance.

Reason 2. The centrifugal force of "The Star" is greater than centripetal forces, and so we have the guarantee that the ORBIT of each succeeding year of life will be inside the orbit of each previous year, till at the last we are with "The Star."

Reason 3. "The Star" is fixed in the new Jerusalem, and when the influence of his life has triumphed over ours we have our eternal abode guaranteed in the words of "The Star": "Where I am, there ye shall be also."

"Hitch your wagon to a star" has lifted many a man from the gutter; it has changed many a hut into a palace; it has turned many a forest into fields; has covered great sloughs of waste with waving fields of grain—"Hitch your wagon to a star" has worked wonders in the world, but "Hitch your wagon to The Star" has wrought miracles, and ever will. It remains for it alone to lift the life from earth to heaven, make of a sinning soul a saint of God, and restore the image of him who "In beginning created man."

Bottle 395

A certain cultured woman in the New England states, a Mrs. B., devoted her life for many years to the OUTCASTS.

One day making her way to a New England PRISON she was met by the warden, who said: "We have a boy in the hospital, dying. We have sent for his mother—she cannot reach him before his death; you be a mother to him." She sat by the cot of the boy, told him the story of Christ, and heard him say that his FAITH was in Jesus as his Saviour.

Then he said: "The warden tells me that MOTHER can't reach me before my DEATH; there is one request I want to make of you—you ask mother when she comes to bend over me and kiss me and say that she FORGIVES me for all my sins."

The Old Colony train came in and the mother was told of the boy's last request. Then she stooped down and said as she kissed him, not only once, but many times:

"Joe, your mother has come and she forgives you," and then lifting her eyes she would exclaim: "But, O God, his Father!" and then she told the story that when the boy was nine years old she had found him one day INTOXICATED, and said his father had given him the drink. That was the beginning. This was the end. Then bending down she said: "Your mother has come, and she forgives you, but Oh, my God, the father!"

God keep every man who has a son from doing what may give his boy a start for a ruined life and the hell beyond.

Bottle 394

Rev. 22. 16.—The morning star.

John 14. 3.—Where I am ye shall be.

Judg. 2. 3.—As thorns in your sides.

Prov. 27. 17.—So a man shapeth the countenance of a friend.

1 Cor. 1. 30.—Let him glory in the Lord.

Bottle 395

Gen. 47. 9.—How old art thou?

2 Sam. 18. 29.—Is the young man safe?

Luke 15. 18.—Father, I have sinned.

Ezek. 18. 2.—The children's teeth are set on edge.

Luke 1. 17.—The hearts of fathers to the children.

Bottle 396

Leschetizky, the great MUSIC teacher of Vienna, tests a pupil sometimes by throwing a book on the floor behind the pupil's back when the pupil is playing a DIFFICULT composition.

If the pupil takes any notice of the noise the teacher becomes very angry, knowing that the pupil is not thoroughly ABSORBED in his work, or he would not know that anything unusual happened.

A CONCENTRATION is necessary to success, whether in the realm of intellect or of morals.

Bottle 397

Rev. Dr. John F. Cowan tells of a woman living near Boston, a frail, shut-in woman, who has not left her room for thirty years.

She read Margaret Sangster's story of Jessamine and resolved to give ten MINUTES a day to some one else.

She had little to give the world's distress, but in her prison house of PAIN she has done the one thing that she could do—she has knitted more than a hundred afghans and sent them to keep the SICK and needy women warm—although she has done no great thing we may easily believe that each one of the afghans has been at least one of the "cups" that Jesus mentions.

Bottle 398

Ex-Chief Bonner, of the New York fire department, once said that he could HEAR the slightest tap on the bell over his bed, while the baby could cry all night without disturbing him

"My wife," he added, "never hears the fire ALARM, but she wakes up at the slightest squeak from the baby."

There is a way of setting our EARS to the noises of the world as to shut out all other voices.

There is a possibility of so setting our hearts for the MESSAGES of God as that "the slightest tap on the bell" of CONSCIENCE will awake us.

Bottle 399

"Clara," asked a lady of an old school friend whom she was visiting, "how is your HUSBAND getting on?"

"Miserably," answered the wife.

"Why, how is that? Isn't he making a lot of money?"

"Oh, yes," answered the wife, "John is making a lot of MONEY—some people call him RICH, but I call him POOR.

"When we began life we read together—we had our CHURCH—we had our social hours with friends.

"Now John has SOLD himself to work—he has no evenings—he has no Sundays—he puts everything back into his BUSINESS and puts all of himself into it and is a perfect SLAVE."

It is the FOLLY of a man and his SIN as well, that makes possible a HOME with such a poverty of fatherhood.

Bottle 396

Psa. 42. 1.—As the hart panteth after the water brooks.

Eccl. 9. 10.—Do it with thy might.

1 Cor. 15. 58.—Always abounding in the work.

Phil. 3. 13.—This one thing I do.

2 Kings 13. 19.—Shouldst have smitten five or six times.

Luke 8. 18.—Take heed how ye hear.

Bottle 397

Zech. 4. 10.—Despise not the day of small things.

Luke 21. 3.—She of her penury cast in.

Matt. 20. 28.—To minister and to give his life.

Bottle 398

Acts 24. 25.—Go thy way for this time.

Heb. 2. 3.—How shall we escape if we neglect?

Acts 24. 16.—I work myself up to have a conscience.

John 10. 27.—My sheep hear my voice.

Col. 3. 2.—Set your minds on the things above.

Luke 8. 18.—Take heed how ye hear.

Bottle 399

Gal. 5. 9.—A little leaven leaveneth the whole lump.

2 Cor. 4. 18.—The things that are seen are temporal.

Luke 12. 34.—Where your treasure is, your heart also.

1 Tim. 6. 9.—They that will be rich.

Acts 8. 20.—Thy money perish with thee.

Bottle 400

Drifting away, a slave of the ocean,
Bound to the arm of a merciless tide;
Fast losing sight of the light in the HARBOR,
Sad and alone on the perilous ride.

Drifting away in a darkness at noonday,
Never a sunbeam to brighten the GLOOM;
LOST in the fog of perplexity, silent,
Dreading the future announcement of doom.

Drifting away from Jesus the Saviour,
Leaving the thrilling delight of his smile;
Drawn by the tide of a weak INDECISION;
Daring to float in midocean awhile.

Drifting away from arms that would shield him,
Loosing the ANCHOR that holds him at home;
One by allurements of dark-eyed TEMPTATION,
Ready with her o'er the waters to roam.

Drifting away; a leaf on the breezes,
Fluttering hither and thither in glee;
Carelessly staining its beautiful garments,
Scorning the sheltering bough of the tree.

Drifting away; a human soul DRIFTING,
Losing the seal of a Father's great LOVE;
THOUGHTLESSLY scattering riches eternal,
Spurning the hand reaching down from above.

Drifting away; caught up in a whirlwind,
Suddenly rushing, eclipsing the sun;
Far from all shelter, all ragged and wretched,
Drifting forever, till life's course is run.

Drifting away, art thou ever drifting?
See! there's a lifeboat away on the sea.
Following over the waters, thy Saviour
Tenderly calls to thee, "Come back to me."

Look in his eyes. The current is changing!
Drifting thou art towards protection and home,
Rescued from whirlwind and wild foaming rapids
Safe into harbor at last thou wilt come.

Drifting away—each spirit drifts onward,
Time swiftly passeth; Eternity calls.
Souls sink in darkness or ANCHOR in Heaven,
Oh! shun the currents that dash o'er the falls.

Bottle 400

1 Kings 20. 40.—Busy here and there, he was gone.

2 Chron. 15. 3.—A long time without, but when they turn.

Jer. 8. 20.—A harvest past, the summer ended.

Acts 24. 25.—Felix trembled and said, "Go thy way."

Rom. 1. 20.—God gave them up.

Heb. 2. 1.—Lest we drift by them.

Heb. 6. 19.—An anchor of the soul.

Bottle 401

Jacob Riis in his article on Theodore Roosevelt tells of an incident occurring during the hostilities in the Philippines. A military order had been issued not to telegraph the names of the PRIVATE soldiers who were killed or who had died of cholera.

When a battle was reported and a certain number of soldiers killed every mother with a boy in the regiment engaged had to wait six weeks before she knew whether her boy was one of those killed.

Riis went to Oyster Bay, to the home of the president. Sitting at the table with a number of the soldiers and statesmen Mr. Riis made an opportunity to ask about this order.

President Roosevelt looked up quickly at Adjutant-General Corbin, who sat right opposite.

"General," said Mr. Roosevelt, "is there such an order?"

"Yes, Mr. President," he said, "there is." "Why?" asked the President.

General Corbin explained that it was a measure of ECONOMY—the telegraph tolls were heavy—an officer had a code word—just one, to pay for, whereas to send the whole name and place of a PRIVATE soldier under the Pacific Ocean might easily cost perhaps twenty-five dollars.

The president heard him out, and then said: "Corbin, can you telegraph from here to the Philippines?"

The General thought he might wait until he got to Washington. He was going in an hour.

"No," said the President. "We will not wait. Send the order to have the names telegraphed now. Those MOTHERS gave the best they had to their country. We will not have them breaking their hearts for twenty-five dollars or for fifty. Save the money somewhere else."

"Hearts are more than coronets," and President Roosevelt had an eye for real VALUES and a SYMPATHY in highest terms COMMENDABLE.

Bottle 402

A gentleman walking along the beach at SAVIN Rock, near New Haven, Conn., discovered an OYSTER with a gold ring in its shell. He pried it open and found what looked to be a new gold WEDDING-RING that the oyster had grown completely around.

The ring bore the inscription "H. R. to L. D., 1875." It did not look as though it had been worn.

According to growers there the ring was probably dropped overboard at least twenty years ago and landed on an oyster just starting to grow.

Unable to shake it off the oyster grew around it and eventually almost covered it with its shell.

There are many men who in the same way acquire learning. God drops golden truth, memory lays hold on it, but the truth is never ASSIMILATED.

As with this oyster, so with CHILDHOOD; what is received is apt to be retained whether it be of LEARNING or of goodness.

Bottle 401

Eph. 3. 15.—The whole family named.

Acts 24. 16.—I work myself up to have a conscience.

Luke 12. 7.—More value than many sparrows.

Luke 7. 13.—And when the Lord saw, he had compassion.

Bottle 402

1 Pet. 3. 4.—The hidden man of the heart.

2 Cor. 3. 18.—Changed into the same image.

Prov. 22. 6.—Train up a child, he will not depart.

Joel 1. 3.—Tell ye your children of it.

2 Tim. 1. 5.—Thy grandmother, thy mother and thee.

Bottle 403

The Rev. H. W. Pope, Secretary of Northfield Extension, tells us of two occasions in his personal experience where a very little SERVICE for God had very encouraging results. The first was of a man who stepped into a street car in New York and before taking his seat gave to each passenger a little card bearing the words: "Look to Jesus when TEMPTED, when TROUBLED, when dying."

One of the passengers carefully read the card and put it in his pocket. As he left the car he said to the giver: "Sir, when you gave me this card I was on my way to the ferry, intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live. This card has persuaded me to begin life anew. Good day, and God bless you."

The second was as to a woman who once traveled nearly two hundred miles to tell Rev. Pope personally how a CARD which he had given her had led to her CONVERSION.

It lay in her bureau drawer, bearing its SILENT TESTIMONY from time to time as she read it, until finally it led her to DECISION.

There are none who have so little ability but that they might do LITTLE acts of SERVICE like these that are guaranteed to have RESULTANT and REWARD.

Bottle 404

Agassiz, wishing to study the glittering interior of an Alpine chasm, had himself lowered into a crevice in a glacier and remained for some hours at midday, hundreds of feet below the surface of the ice. After gratifying his curiosity he gave the signal to be drawn up, and tells in the following words about a miscalculation they had made:

"In our haste we had forgotten the weight of the rope. We had calculated the weight of my person, of the basket in which I rode, but had forgotten the weight of the rope that let me down into the chasm. The three men at the summit were not strong enough to draw me back.

"I had to remain there until one of the party went five miles, two and a half out and two and a half back, to the nearest tree to get wood enough to make a lever to draw me up."

When a man is making calculations about the HABITS that drop his life below appointed levels, like Agassiz, he is apt to miscalculate, and when he seeks to lift himself, or to be LIFTED, he finds that which in this instance is paralleled in the "weight of the rope," and has a greater effort and a greater length of time before him than he dreamed of.

Bottle 405

"PAUL'S FOUR READYS"

1. Ready for SUFFERING.
2. Ready for SERVING.
3. Ready for SERVING again.
4. Ready for SACRIFICE.

Bottle 403

Gal. 6. 9.—In due season we shall reap.

Zech. 4. 10.—The day of small things.

Mark 16. 15.—Preach to every creature.

Acts 8. 29.—Join thyself to this chariot.

Exod. 2. 20.—And where is he?

Mark 9. 41.—In no wise lose his regard.

Bottle 404

Eph. 4. 14.—Carried about by every wind of doctrine.

Eph. 5. 15.—See that ye walk to a point.

Luke 4. 16.—As his custom was.

1 Sam. 3. 13.—He restrained them not.

Bottle 405

Acts 21. 13.—I am ready to be bound.

Rom. 1. 15.—I am ready to preach.

2 Cor. 12. 14.—The third time I am ready to come.

2 Tim. 4. 6.—I am ready to be offered.

Mark 4. 28.—First the blade, then the ear; after that.

Bottle 406

Mark Guy Pearse gives an incident occurring in connection with a sermon of his on Christ's INVITATION to the weary and HEAVY laden: "I had finished my sermon when a good man came to me and said: 'I wish I had known what you were going to preach about. I could have told you something.'

"Well, my friend," I said, "it is very good of you. May I have it still? Do you know why his YOKE is light, sir?"

"Well, because the good Lord helps us to carry it, I suppose."

"No, sir," he exclaimed, shaking his head, "I think I know better than that. You see when I was a boy at home I used to drive the OXEN, and the yoke was never made to BALANCE, as you said. Father's yokes were always made heavier on the one side than the other. Then, you see, we would put a WEAK bullock in alongside of a STRONG bullock, the light end would come on the weak ox, the heavier end on the stronger one.

"That's why the yoke is EASY and the burden is LIGHT—because the Lord's yoke is made after the same pattern, and the heavy end is upon His shoulder."

Bottle 407

Rev. Burchit, of Springfield, Ill., tells of an amusing incident, but one with a moral to it, that happened in his home.

A neighbor came over to spend the evening, bringing a phonograph and two or three boxes of cylinders. To the naked eye the cylinders all seemed alike, but the labels said one was a hymn and another a foolish minstrel song; the next a selection from an oratorio and the fourth a cake-walk, and so on.

But when we came to play the pieces we found out what was in them, and that some mischief-maker had mixed up the labels so we couldn't possibly tell the nature of a record until we had LISTENED to it. Like these records are men and women.

They may seem very much alike, or some of them may be so labeled as to promise good, and others as to promise evil, but we never know until we have LISTENED to the life HIDDEN in the record. With some we are disappointed, with others are surprised.

Bottle 408

Rev. F. B. Meyer says: "When I was a boy I used to go to the Polytechnic, in London, where my favorite diversion was a diving bell which had seats around the rim and which, at a given time, was filled with people and lowered into the tank.

"We used to go down deeper and deeper into the water, but not a drop ever came into the diving bell, although it had no bottom and the water was quite within reach, because the bell was so FULL of air that though the water LUSTED against the air the air LUSTED against the water.

"The air was being pumped in all the while from the top and the water could not do what it otherwise would."

The life that is FULL of the Holy Spirit, although the FLESH-life is underneath and round about, yet is it kept outside the life.

Bottle 406

Matt. 11. 30.—My yoke is easy.

Lam. 3. 27.—Good to bear the yoke in youth.

Gal. 5. 22.—The fruit is peace (Life-rest).

Gal. 6. 2.—Bear ye one another's burdens.

Bottle 407

Num. 32. 23.—Be sure your sin will find you out.

Josh. 9. 4.—They did work wilily.

Matt. 7. 16.—By their fruits shall ye know.

Matt. 24. 24.—Deceive if possible the elect.

2 John 1. 7.—Many deceivers are entered into the world.

Psa. 55. 21.—But his heart was war.

Bottle 408

Gal. 5. 17.—The Spirit lusteth against the flesh.

Eph. 5. 18.—Be filled with the SPIRIT.

Prov. 30. 26.—The conies are but a feeble folk.

Matt. 16. 18.—The gates of hades shall not prevail.

Luke 10. 39.—Mary who sat at the Lord's feet.

Bottle 409

The life of the Japanese boy, Joseph Neesima, is a great demonstration of the singleness of PURPOSE as well as of other qualities of value.

He was born in Japan, in 1843, taught the Chinese language, and worshiped the household gods that stood on the shelf at home. These "whittled gods," even as a lad, he refused to BELIEVE in.

At the age of sixteen he read from a borrowed Bible history the first verse of Genesis. Still bent to the one purpose he concluded to search in other lands for LIGHT.

At last he reached Hongkong, China, and thence took shipping for America with Alpheus Hardy, a Christian ship owner.

Mr. Hardy became interested in Neesima, ADOPTED him, graduated him from Phillips Academy, from Amherst College, and Andover Seminary, and when President Seele, of Amherst, was asked for a RECOMMENDATION, he said: "I can't gild gold."

At the age of thirty-one years, in 1874, Neesima was ordained to the Gospel Ministry, and shortly after left for his native land and his LIFE work.

In 1890, a few days before his death, he wrote a letter, and his own words tell us of his DREAMS for the Christ. He wrote: "Fifteen years ago I had a day dream to found a Christian COLLEGE in Japan. No one ENCOURAGED the hope—I was on the eve of leaving America—I thought I might bring up the matter at the annual meeting of the American Board—my benefactor said to me: 'Joseph, the matter looks dubious, but try it.'

"With TREMBLING knees, I, a poor, untried speaker, came on the platform—I couldn't think of my prepared speech, but in a few moments my trembling knees grew firm—new thoughts flashed into my mind—I spoke for fifteen minutes, and before I closed five thousand dollars was subscribed for the college in Japan—that was the beginning of the great college of Doshisha—the college was builded and named Doshisha, meaning, 'One ENDEAVOR Society.'"

It is a paraphrase of this saying of Paul: "This one thing I do."

In one of his letters he says: "My HEART is like a VOLCANO of fire for the LOVE of souls in Japan." He died in January, 1890, at the age of forty-seven years, with these words on his lips: "JOY—PEACE—HEAVEN."

Bottle 410

After Giotto, the Artist, had won some fame an agent of the Pope, who wished to have some painting done by the best ARTISTS in Italy, therefore sent the servant to get examples of the work of all the great painters.

When Giotto's caller wanted a drawing or painting Giotto took a piece of paper and made a CIRCLE on it with one turn of his hand, and sent that as a SAMPLE of his ability.

The man or woman who, whenever called upon of God, can fill in the "circle" of the Spirit's FRUIT as it is drawn in the fifth chapter of Galatians is an artist of high rank—let them paint for you and teach you the Artist Life.

Bottle 409

Gen. 1. 1.—In beginning God created.

John 3. 16.—Might not perish but have everlasting life.

Phil. 3. 13.—This one thing I do.

Luke 18. 30.—Manifold more in this present time.

Psa. 23. 4.—Through the valley of the shadow.

1 Cor. 15. 57.—Thanks to God who giveth victory.

Bottle 410

Gal. 5. 22.—The fruit of the spirit.

2 Tim. 3. 5.—A form of Godliness.

Acts 28. 6.—After they looked they changed their mind.

Gal. 5. 7.—Ye did run well, who ditched you?

Bottle 411

Dr. F. W. Gunsaulus narrates the following incident connected with his pastorate of Plymouth Church, Chicago, of which Philip D. Armour was one of the most eminent parishioners. Mr. Armour had long admired Dr. Henry M. Field, editor of the New York Evangelist, and brother of Cyrus W. Field, the inventor of the ocean telegraph. He was greatly distressed when he heard of the decline of the journal and that it threatened to leave its editor and owner in PENURY in his old age.

The packer asked Dr. Gunsaulus to invite Mr. Field to Chicago, and then he himself INVITED them both to dinner in his home.

At the table Mr. Armour turned the conversation almost immediately to the editor's brother, already long deceased.

Said Mr. Armour: "I'm sorry that I did not, in your brother's lifetime, recognize more clearly my DEBT to him. Now, I sit in my office and communicate with my agents all over the world and my business multiplies wonderfully just because of it.

"I OWE it all to your brother. If it had not been for his faith in the ocean CABLE I could never have built up such a trade. I keep wishing I had done something while he was living to show him that I APPRECIATED his achievement."

This strain of conversation was kept up and toward the last of the meal a plate was set before Mr. Field containing among the viands of that course a slip of folded paper. Mr. Field opened it and found written within: "Good for ten thousand dollars, payable at the office of the Armour Packing Company, to the brother of Cyrus W. Field." The venerable man was overwhelmed and scarcely able to express his feelings, but could not, of course, decline the gift CREDITED, as it was, to his brother's life.

One lesson from this incident is that there is a way relatively of compelling the ACCEPTANCE of a GIFT, and therefore where there is a will to give there is a way. Pitiable are the lives that are HYPOCRITIC enough to offer gift or favor when to them a declining of the gift is pleasurable.

A second lesson is that the gift of God is more than ten thousand dollars and is by an elder Brother made possible.

Bottle 412

An English preacher uses the following illustration: "Once there was a briar growing in a ditch and there came along a gardener with his spade. As he dug around the briar and lifted it out the BRIAR said to itself: "What is he doing that for? Doesn't he know I am only an old WORTHLESS briar?" But he took it into the garden and planted it with his flowers, while the briar said: "WHAT a MISTAKE he has made, planting an old briar like myself among such rose trees as these!"

The GARDENER came once more with his knife, made a slit in the briar and BUDDED it with a ROSE, and when summer came, LOVELY roses were blooming on that old briar.

Then the GARDENER said: "Your beauty is not due to that which came out, but to that which I put into you." A true parable this of the beautiful possibility of human life.

Bottle 411

Gen. 49. 22.—His branches run over the wall.

Gal. 6. 22.—The fruit is love (Life-reach).

1 Kings 7. 22.—Upon the top of the pillars, lilywork.

2 Kings 4. 14.—What then can be done for her?

Rom. 13. 7.—Honor to whom honor is due.

Bottle 412

2 Sam. 9. 12.—Mephibosheth as one of the king's sons.

2 Kings 6. 6.—The iron did swim.

Isa. 27. 6.—Fill the face of the world with fruit.

Isa. 55. 13.—Instead of the thorn, the fir tree.

Jer. 17. 9.—The heart is deceitful and desperately sick.

Rom. 11. 17.—And was grafted in among them.

Bottle 413

In July, 1907, there was a sorrowful funeral from the medical department of the University of Berlin. It was that of Professor Maximilian Schouler.

He was well known in the University because of his success in the treatment of CANCER—he believed he had discovered a cure and was anxiously watching experiments he was making.

It was necessary that the cultures he was preparing should be kept exactly at blood heat, and so had a cartridge belt made that would hold the test tubes. These he placed in the belt and wore it around his body in contact with his own flesh.

His friends protested against the experiment and WARNED him of the DANGER. He was, however, resolved.

As had been predicted, so it occurred. An accidental blow broke one of the tubes, his skin was punctured and the deadly culture passed into his blood. In spite of all that could be done, he contracted an acute cancer and died in three months.

Such DEVOTION is splendid, even if the CURE is not secured—even though we may question the wisdom of the devotion. But there is a devotion more worthy of admiration than this—it is that of the Man of the CROSS, who knew beforehand that his AMBITION accomplished meant that the deadly cultures of SIN must pass into his own body and take away his life in more than cancerous agonies.

Another lesson—beware of cancer cultures. Yes, but BEWARE, with an infinitely greater concern, of Sin cultures.

Bottle 414

When news first came of the DESTRUCTION of the massive stone buildings at Stanford University experts couldn't understand the failure of the buildings to withstand the shocks of the EARTHQUAKE, for they, more than many a building less PRETENTIOUS, were wrecked.

It now appears that what is called "Jerry" building was responsible, and that a huge GRAFT had been worked.

Instead of massive stone wall there was only the VENEER of stone and the interior was filled with chip stone and poor cement.

The MEMORIAL arch, PRAISED as one of the finest bits of mural work in the country, is a complete RUIN and a witness to rotten masonry that no INSPECTOR should have passed.

In our Christian day men need to work as once a heathen sculptor did. He was carving a statue to stand in a niche in a temple, and his friends were surprised that he took as much of pains with the back part of the statue as with the part which was in front, and so they said to him: "Why are you so careful about that part? It has to stand in a niche in the wall. It will not be seen." "Because the gods will see it," said he.

There are two reasons for the building of a life; one is that God will see it. Another is that some life-earthquake will TEST it—many a life is shaken to pieces by some providence, as Stanford University was, because while we thought it strong—a solid wall, it was only so much veneer.

Bottle 413

Prov. 4. 15.—Avoid it, pass not by it.

Dan. 3. 27.—Nor had the smell of fire passed on them.

Rom. 1. 16.—The power of God unto safety.

2 Cor. 5. 9.—We are ambitious.

Mark 15. 31.—He saved others—himself he cannot save.

Bottle 414

2 Kings 8. 13.—Is thy servant a dog?

Eccl. 12. 14.—Every work into judgment, every secret.

Dan. 6. 10.—Prayed as he did aforetime.

Jonah 2. 1.—Prayed out of the fish's belly.

Matt. 26. 72.—He denied with an oath.

Matt. 26. 15.—For thirty pieces of silver.

Mark 7. 6.—Their heart is far from me.

Bottle 415

In Greek mythology there is a legend that Ulysses, the great traveler of those mythical times, once in his wanderings came to the Southern shore of Italy where the Sirens lived.

These were a kind of mermaid, beautiful in person and especially in voice, but MALIGNANT in soul.

They SANG on the shore as ships were passing and with their sweet song LURED the mariners to destruction on the rocks.

But Ulysses was a WISE traveler and, aware of the DANGER, he took measures to provide for his SAFETY.

Assembling the sailors he explained the situation and then he stuffed their ears with wax—his own ears were open, but he made the sailors bind him hand and foot to the mast, and so they reached the place FATAL to so many.

The Sirens came out and sang their sweetest; the sailors, hearing nothing, pulled stubbornly on. Ulysses heard and was so intoxicated that he would have done anything to have reached the shore, but bound hand and foot he could do nothing, and so they rounded the promontory and the danger was passed.

There are Sirens—not mythical, but real, today. Beware.

Bottle 416

In 1904 Frank Bane, three years old, of Hoboken, near Pittsburg, Pa., started out "to see the world" from the rear step of a bakery wagon—the driver knew not of the VENTURESOME tot.

At his home in Hoboken the excitement was intense, for he had been missed and a search was instituted. The neighbors dropped their work and were ringing bells, and hundreds of people peered into nooks and corners to find the LOST boy.

Finally his uncle, Frank Leer, learned that the boy had been seen on a bakery wagon and found the young boy at Aspinwall.

In this instance it may not have been a PARENTAL fault or SIN, but many a child is like "Topsy," in "Uncle Tom's Cabin"—set ADRIFT in the world from what is called a HOME.

And we do know that there are men who start out "to see the world," that are hard to find and when found, if found at all, after years of search, are scarcely recognizable.

Bottle 417

Carl Hastings stood waiting at a station and a party of trainmen were on the platform—a brakeman, vexed over some delay, gave vent to OATHS—as the others moved away Carl said to him, "You wouldn't use your MOTHER'S name in that way, would you?" The young man looked up, surprised, and said: "No, I wouldn't." "Well," said Hastings, "how much more careful we should be about the NAME of God."

Some time after Mr. Hastings was again traveling over the road. A man came and sat down beside him, saying: "I don't believe you REMEMBER me, but I have never FORGOTTEN what you said that day on the platform, and I have not since then been GUILTY of SWEARING."

Bottle 415

1 Cor. 10. 13.—With the temptation a way to escape.

2 Cor. 11. 14.—Satan as an angel of light.

Jer. 31. 14.—My people will be satisfied.

Prov. 4. 15.—Avoid it, pass not by it.

Matt. 10. 16.—Wise as serpents.

Mark 4. 24.—Take heed what ye hear.

Bottle 416

Acts 2. 39.—Unto you and your children.

Luke 19. 10.—To seek and to save the lost.

1 Kings 20. 40.—Busy here and there, he was gone.

Isa. 5. 13.—Into captivity because no knowledge.

Bottle 417

Exod. 20. 7.—The name of Jehovah, thy God, in vain.

Neh. 13. 24.—Half in the speech of Ashdod.

Job 2. 9.—Said his wife, "Curse God and die."

Psa. 95. 6.—Let us kneel before Jehovah (reverence).

Prov. 10. 31.—A froward tongue shall be cut out.

Prov. 25. 11.—A word fitly spoken is apples of gold.

James 1. 19.—Swift to hear, slow to speak.

Bottle 418

There is a story told about the Argonauts, who were sailing to Pontus in search of the golden fleece, and had to pass the Siren coast of Southern Italy. In their ship with them was Orpheus, the great singer of those mythical times.

It is said he sang so ravishingly that lions and tigers came crouching to his feet, and even rocks and trees followed where he went. Every day on this voyage he poured his enchanting strains into the EARS of the Argonauts.

At length they arrived at the dangerous spot and the Sirens came forth and sang, but the Argonauts only laughed at them and passed SAFELY on. It was because of the superior MUSIC of Orpheus that the inferior music did not lure or charm.

This is mythology, but it is an illustration of real life. The great Orpheus, Christ, can so fill life with the heavenly and divine as that the "siren songs" of earth cannot allure.

Bottle 419

The late Charles Reade, of England, the EMINENT novelist, was led to STUDY the Old Testament by a remark of the late FAMOUS Matthew Arnold. The remark was as follows: "The old BIBLE is getting to be to us literary men of England a SEALED book—we think we know it—we were taught it at HOME—we heard it read in CHURCH—perhaps we can quote some verse or even passage, but we really know very little of it. I wish, Reade, that you would take up the Old Testament and go through it as though every page of it were altogether new to you—as though you had never read a line of it before. I think it will astonish you."

Mr. Reade did so. He entered upon the task with such zeal as characterized his work. The result was he not only became astonished at his discoveries, but the study led to his CONVERSION. He opened his heart to the TRUTHS of the Old Testament and found them full of CONVINCING power.

Bottle 420

A few years ago a man went to Brighton searching for REMINISCENCES of Frederick ROBERTSON, the great PREACHER.

He went into a little shop and asked the shop-keeper if he remembered anything about Robertson, of Brighton. The man said: "Come here, sir," and he took him into a room back of the shop and showed him on the wall the portrait of Frederick W. Robertson, saying: "If I ever am TEMPTED to do MEAN things in this business I come into this room and look at the picture of Robertson and I cannot do a mean thing. I cannot do it!"

It is well for us to have in photographic picture or in mind picture some face that can be called up in the tempting times and keep us from the mean things; but the best of plans is to have a painting of the Christ hung on our walls or in our minds at which to look and by which to be TRANSFORMED.

Bottle 418

1 Cor. 10. 13.—With the temptation a way to escape.

Mark 4. 24.—Take heed what ye hear.

Matt. 10. 16.—Wise as serpents.

Jer. 31. 14.—My people shall be satisfied.

2 Cor. 11. 14.—Satan as an angel of light.

Bottle 419

Heb. 12. 2.—Every weight and sin—by looking.

2 Cor. 3. 18.—Transformed.

2 Tim. 3. 16.—All scripture is inspired and is profitable.

Acts 17. 12.—Examine daily, therefore many believed.

John 17. 17.—Thy word is truth.

Psa. 19. 10.—Sweeter than droppings of the honeycomb.

Psa. 119. 130.—The entrance of thy words giveth light.

Bottle 420

Gal. 5. 22.—The fruit is goodness (Life-reënforcement).

Heb. 12. 2.—Every weight and sin—by looking.

1 Thes. 5. 11.—And build each other up.

1 Chron. 13. 3.—We enquired not in the days of Saul.

John 15. 16.—And that your fruit might remain.

Bottle 421

Mr. E. A. Abbey, R.A., in speaking of his great work, "The Quest of the Holy Grail," says: "For this picture I visited the remote countries and went over the whole of the South of France.

"It took me several YEARS to STUDY the dress, the colors, and the architecture of the period—to obtain bits of old castles and buildings I made plaster casts of many things in France."

From beginning to end this single painting of this great American artist represents YEARS of unremitting LABOR and ten thousand miles of travel in SEARCH of material.

Before Luke Fildes, R.A., put the first stroke on his CANVAS, "The Cotter," he spent MONTHS traveling over England and Scotland, from Devonshire to Inverness, in order to familiarize himself with the cottagers and their homes, and when once his IDEAL cottage was pictured in his brain he had it builded in his STUDIO, correct to the SMALLEST detail.

So careful was he to reproduce the doctor he had in his mind that, as he says, "several people sat for me, and what I did was to get a brow from one person, an eye from another, a bald head from a third, and so on."

Mr. Leader, the great landscape ARTIST, never spares himself in the pursuit of his ideal. He has tramped many thousands of miles, carrying a large canvas and all his painting paraphernalia.

He says: "To get a single effect I used to go five miles and more, and carry all my traps, including a seven-foot canvas, on my back."

These are not the unusual in a SUCCESSFUL ARTIST life.

If there be such energy and enthusiasm to put a picture on the canvas as it ought to be, with an equal energy, at least, and with an equal enthusiasm, ought we to undertake to paint a picture on life-canvas as it ought to be, thus to make one eternal and beautiful painting.

Bottle 422

The monument of Christ on the cordillera of the Andes has a grand significance. Fourteen thousand feet above the sea, upon a pinnacle it stands, surrounded by peaks of perpetual snow.

Chile and Argentina have lifted it as a tangible WITNESS of international BROTHERHOOD.

On this colossal monument of the Christ is the inscription on its granite pedestal: "Sooner shall these mountains crumble to dust than Argentines and Chileans break the PEACE which, at the feet of Christ, the Redeemer, they have sworn to maintain," and on the opposite side of the base the angel song of Bethlehem: "Peace on earth, good will to all men!"

The STATUE cost about a hundred thousand dollars and was paid for by subscriptions from the people, the working classes contributing liberally.

The older the Christian era the farther out and the farther up reaches the influence of the Man of Galilee.

Bottle 421

John 13. 15.—I have given you an example.

Eph. 5. 15.—See that ye walk to a point.

John 6. 27.—Labor not for the meat that perisheth.

Heb. 6. 1.—Let us press on unto full growth.

2 Cor. 12. 14.—The third time I am ready to come.

2 Tim. 2. 15.—A workman that needeth not to be ashamed.

Bottle 422

Luke 2. 14.—And on earth peace.

Acts 2. 1.—All with one accord in one place.

Isa. 2. 4.—Their swords into plowshares.

1 John 4. 20.—He who loveth God love his brother.

Eph. 3. 15.—The whole family in heaven and on earth.

Bottle 423

How is it that our great naval guns can send their balls of steel weighing half a ton for fifteen and twenty miles? Is it that the guns are so very large or the charge of POWDER is tremendous? No, not for that reason, not for that reason chiefly, but because they have tremendous REENFORCEMENT—else the CANNON would recoil and the ball would fall within a mile.

Why is it that some men can speak to the WAYWARD and PRODIGAL and as they LISTEN respectfully the word finds its way far into the heart, and you hear them say: "Well, that man PRACTICES what he PREACHES and it is all right," while from another there is a turning away with DISGUST, and you hear the word "Hypocrite" ground out between the teeth?

How is it? Ah, it is the REENFORCEMENT, the thorough GODLINESS; it is the GOODNESS of the life.

Bottle 424

In December, 1907, Ray McWreath, of McDonald, Pa., received notification that he had won second PRIZE in Uncle Sam's big NAVY for MARKSMANSHIP.

McWreath hit the target bullseye five times in fifty-six seconds, with the ship going twelve knots an hour. He is on the Minnesota and it is less than a year since he entered the navy.

Bottle 425

There is a city whose gates are WIDE,
 Its pavements pure and clean,
Where shadow forms flit side by side
 On the road called "Might Have Been."
But folks walk there with their heads BOWED low,
 And heavy eyelids met,
For every corner is haunted so
 In this, "The Land of REGRET."

They meet the ghosts of those other years
 In dreams of memory sweet,
And wet with passionate, FRENZIED tears
 The graves which lie at their feet;
But never, long as their lives shall last,
 Can they again FORGET
Who once have walked with ghosts of the PAST
 In this, "The Land of Regret."

They feel the touch of a hand grown still,
 Its fingers softly press,
The tender passion of kisses thrill
 Their own in a fond caress.
Ah, me!—but PITY the folks who STRAY
 Where long the sun hath set
And walk with the ghosts who are laid away
 In this, "The Land of Regret."

Bottle 423

Gal. 5. 22.—The fruit is goodness (Life-reënforcement).

Acts 11. 24.—And much people was added.

Gen. 4. 8.—And Cain talked with Abel, his brother.

Eph. 5. 15.—See that ye walk to a point.

Bottle 424

Rev. 3. 16.—Because thou art lukewarm.

Heb. 6. 1.—Let us press on unto full growth.

Rom. 12. 11.—Not slothful in business.

Acts 24. 16.—I work myself up.

Bottle 425

Num. 14. 25.—Tomorrow get you into the wilderness.

Judg. 16. 21.—He did grind in the prisonhouse.

1 Kings 20. 40.—Busy here and there; he was gone.

Heb. 2. 1.—Lest we drift by them.

Jer. 8. 20.—The harvest is past, the summer ended.

Rom. 1. 26.—God gave them up.

Heb. 12. 17.—He found no place of repentance.

Bottle 426

On the bank of the Niagara River, where the great rapids begin to swell and swirl most desperately, preparatory to their final plunge, is a sign board, which bears this startling legend: "Past REDEMPTION point!" Even to read it one feels the firm soil beneath his feet send a shiver of horror through his frame as he looks off upon the turbulent waters, and even at this distance realizes a little of the significance of that sign.

But to the one who gets out into the boiling rapids and passes that point—and cannot RETRACE his way—cannot pull to the shore—cannot be RESCUED by friends—what must it mean to him? He is not yet dead, but perhaps he had better be, for he must give up all HOPE and with the certain plunge before him wait until death ends the suspense of certainty.

It means enough out in Niagara River, but how much more to the life that passes life's fingerboard that reads: "Past redemption point."

Bottle 427

A CONVERTED COWBOY gives this as his idea of what RELIGION is: "Lots of folks that would really like to do right think that servin' the Lord means shouting themselves hoarse praisin' his name. Now, I'll tell you how I look at it.

"I'm working for Jim, here. Now if I'd sit 'round the house here, telling what a good fellow Jim is and singing songs to him and gettin' up in the night to SERENADE him, I'd be doing just what lots of Christians do, but I wouldn't suit Jim and I'd get fired mighty quick.

"But when I buckle on my straps and HUSTLE among the hills and see that Jim's HERD is all right and not suffering for water and feed or bein' off the range and branded by cow THIEVES, then I'm SERVING Jim as he wants to be served."

Bottle 428

An old gentleman remarked: "When I was a LITTLE BOY somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large that it wasn't POSSIBLE for it to pass through the neck of the bottle.

"I was greatly puzzled to know how it got there, but one day later, out in the garden, I came upon a bottle slipped over a little green fellow that was slipped upon the vines, and then I understood it all.

"The CUCUMBER had GROWN in the bottle," and then, he added: "I often see men with HABITS that I wonder strong, sensible men could form, and then I think, like the cucumber in the bottle, they started growing inside when they were YOUNG, and have grown so big that nothing but a MIRACLE can slip them out again."

A boy or girl can't be too careful about bottle habits.

Bottle 426

1 Kings 20. 40.—Busy here and there, he was gone.

2 Chron. 15. 3.—A long time without, but when they turned.

Jer. 8. 20.—The harvest is past, the summer ended.

Ezek. 33. 6.—His blood at the watchman's hands.

Matt. 8. 12.—The weeping and gnashing of teeth.

Acts 24. 25.—Felix trembled and said, Go thy way.

Heb. 2. 1.—Lest we drift by them.

Bottle 427

John 15. 14.—My friends, if ye do.

John 21. 16.—Feed my sheep.

Isa. 27. 6.—Fill the face of the world with fruit.

Isa. 40. 31.—They that wait pass on.

Isa. 61. 1.—Anointed to preach, to bind, to comfort, to give.

Bottle 428

Num. 32. 23.—Be sure your sin will find you out.

Mark 4. 28.—After that the full corn in the ear.

Prov. 4. 23.—Keep thy heart with all diligence.

Lam. 3. 27.—Good to bear the yoke in youth.

Bottle 429

The Salton Sea, of Southern California and Northern Mexico, has assumed not only national, but international, IMPORTANCE.

This sea resulted from the tapping of the Colorado River for irrigation, by which its water was let into this large depression of California and Mexico.

The river had been originally tapped below Yuma and carried water from Arizona through a canal into Northern Mexico and back into a great Valley in Southern California.

But in 1904 this canal was found inadequate and a Mexican corporation was authorized by Mexico to take water from the Colorado, in Mexico, a short distance from Yuma.

The cut was made, but there was DELAY in putting in the gates, and with the high water of 1905 the Colorado broke through the opening, flowing into this depression in California, and soon the whole volume of the Colorado was emptying into this Salton Sea. The sea covered four hundred square miles.

And it threatened to spread over two thousand square miles.

Questions of DAMAGES have arisen and RESPONSIBILITY for the sea is now engaging American and Mexican diplomacy.

The American and Mexican government engineers are trying to throw the river back into its own channel, and they have hopes after a time to succeed, but even should they succeed, it will take many years before this land can be reclaimed, and should they not succeed, the fruitful farms now covered, with others that will be covered, will become a fruitless lake.

There are SINS that grow to be not only of National, but of International, proportions, and there are lakes of SIN once made that if ever dried up it is by the process of years and at the LOSS of all the FRUITAGE that properly belonged to the years.

Let that one who thinks that a channel here or there is of little moment take one deliberate look at the Salton Sea.

Bottle 430

The Richmond Register several years ago printed this account of a man with the UNFORGIVING spirit:

"Samuel Holmes, in Frankfort jail, was serving time for murder. He received a visit from his old school fellow, Lucian Young.

"Some years before the Kentucky legislature recorded its appreciation of Young's bravery in RESCUING several lives from a wrecked vessel, and so Young made an appeal to Governor Blackburn for a pardon for his schoolmate—the Governor relented and signed the pardon for Young's sake.

"With the PARDON in his pocket Young hastened to the prison, but before telling Holmes that he had come to make him a FREE man, Young said to him during a conversation: 'Sam, if you were turned loose and fully PARDONED, what would be the first thing you would do?' and Holmes quickly replied, 'I would go to Lancaster and KILL Judge Busley and a man who was a witness against me.'

"Lucian Young didn't mention the pardon, but went outside the prison wall and tore the pardon into fragments."

Bottle 429

Judg. 16. 22.—The hair of his head began to grow.

1 Chron. 13. 3.—We enquired not in the days of Saul.

Luke 21. 61.—The Lord looked upon Peter.

Prov. 4. 23.—Keep thy heart with all diligence.

Heb. 12. 17.—He found no place of repentance.

Bottle 430

Matt. 6. 15.—If ye forgive not, neither will your Father.

Rom. 12. 19.—Avenge not yourselves.

Col. 3. 9.—Ye have put off the old man.

Gen. 4. 6.—Why is thy countenance fallen?

Bottle 431

Athanasius Kircher, the celebrated ASTRONOMER, had an acquaintance whom he much esteemed, but who was infected by ATHEISTIC ideas—Kircher set about his rescue.

He first procured a globe of the HEAVENS, handsomely decorated and of conspicuous size, and located it in his study, and his friend was given an invitation to visit him.

It happened as Kircher had planned—his friend no sooner observed the globe than he inquired where it came from and whose it was—said Kircher: "Shall I tell you, my friend, that it belongs to no one—that it was never made by any one, but came here by mere CHANCE." The Atheist replied: "That is IMPOSSIBLE. You are jesting." To which the astronomer replied: "You will not believe that this small globe originated by mere chance, and yet you contend that the vast heavenly bodies of which this is but a faint, diminutive resemblance, came into existence without ORDER, DESIGN, or a CREATION!"

The Atheist friend ultimately abandoned his skepticisms.

Athanasius Kircher is not alone in his faith. The feeling of Kepler and Newton and Sir John Herschel and many other stargazers was "the undevout astronomer is mad."

Bottle 432

An unbeliever walking through the woods one day in Texas and reading Plato came to the word "geometrizing." He thought, "If I could only see plan and order in the world I could BELIEVE."

Just at that moment he spied at his feet a little "Texas-Star." Picking it up he began to count the petals. There were five. He counted the stamens; there were five; he counted the divisions at the base of the flower; there were five; then he set about multiplying these three fives to see how many chances there were of a flower being brought into existence without the aid of MIND and having these three fives. The chances against it were a hundred and twenty-five to one. And as he saw a multitude of these little flowers, all alike, the conviction deepened upon him that here was THOUGHT; DESIGN was back even of the Texas-Star.

Bottle 433

A young man in Switzerland engaged in classifying the hymenoptera of his native land was suddenly smitten with BLINDNESS. The calamity was so hopeless that marriage was absolutely forbidden by the father of his betrothed.

She waited until she was twenty-one, and then, without CONCEALMENT, she married the SCIENTIST and persuaded him to resume his studies. She carried on experiments under his direction and soon became more skillful than he had ever been in watching the operation of the curious creatures.

And the immortal treasure of Huber on Bees, a classic and a first authority on the subject, was the result.

Bottle 431

Acts 28. 6.—After they looked they changed their mind.

Rom. 1. 20.—His eternal power and Godhead.

Psa. 19. 1.—The heavens declare, the firmament showeth.

Matt. 14. 31.—Wherefore didst thou doubt?

Bottle 432

Acts 28. 6.—After they looked they changed their mind.

Rom. 1. 20.—His eternal power and Godhead.

Psa. 19. 1.—The heavens declare, the firmament showeth.

Matt. 14. 31.—Wherefore didst thou doubt?

Exod. 3. 14.—I Am hath sent me.

Bottle 433

Ruth 1. 14.—But Ruth clave unto her.

Heb. 10. 36.—Ye have need of hold-on-to-it-iveness.

2 Pet. 1. 5.—Add in your faith, valor.

2 Kings 2. 10.—Determine to (time of) asking.

Bottle 434

The Rev. Dr. A. J. Gordon, a prominent minister, is authority for the following double incident in his own experience:

Opening his mail one morning Dr. Gordon found an appeal from a poor student, detailing his financial straits.

He was reluctant to ask for aid, but did ask Dr. Gordon to PRAY for his deliverance from BURDENS that discouraged him. It was only $50—but that was a great sum for a poor student.

The next letter whose seal he broke was from a gentleman of WEALTH, expressing gratitude for a service the clergyman had rendered him and enclosing a check for $50. In the second letter Dr. Gordon felt sure he saw the answer to the first, and endorsing the check, sent it to the young man.

The noon mail of the same day brought a letter from a young colored man whose scholarship had prompted Dr. Gordon to help him pursue his studies. The letter told how sparingly he had lived—the inclosed list of expenditures demonstrated that—and that he had not a cent to pay his debts.

Dr. Gordon went to the telegraph office and wrote a dispatch, saying he would be responsible for one half, provided a Mr. W. would furnish the other half—he couldn't remember the student's street number, nor the amount, and went home for the letter.

On his way he called at a certain place to pay a bill of $37.50; he handed his check for the sum to the bookkeeper, who, on turning to the account, said: "This bill is paid, sir. You do not owe us anything." "Who paid it?" asked Dr. Gordon. "I cannot say, only it was settled several weeks ago."

Dr. Gordon, surprised to find the account paid and himself that much better off, returned home and opened the student's letter and found that his list of debts came to just $37.50, and he sent a check for that amount to the student.

Bottle 435

Perhaps we have known at times strong IMPULSE towards some action to which we were unaccustomed. Such a feeling came upon a gentleman who had lately become a Christian. While he was riding with another passenger in a railway carriage he felt he must address his companion on the subject of religion, and looked at him so earnestly that the other looked up inquiringly, and then the Christian said: "Sir, are you joined to Christ?" A few earnest words followed.

Before leaving he drew out a penny and OFFERED it to his companion. It was REFUSED, but afterwards accepted on his urging the offering. Then he added: "To me your salvation, my friend, seems as simple an act as that. Christ offers you ETERNAL life, but you have the OPTION of refusing or taking it. Which will you do?"

Eleven years later he was greeted in the street by a stranger, who drew from his pocket a penny—"I have kept your penny," he said, "and now that I have met you again, I want to tell you that that penny preached me a sermon which has brought me out of DARKNESS into LIGHT."

Bottle 434

James 5. 16.—Supplication availeth much.

Acts 2. 1.—All with one accord in one place.

Luke 11. 9.—Keep asking and it shall be given.

Matt. 6. 6.—When thou hast shut the door.

Jonah 2. 1.—Prayed out of the fish's belly.

Dan. 6. 10.—Prayed as he did aforetime.

Psa. 107. 6.—They cried unto Jehovah in their trouble.

Bottle 435

Rev. 3. 20.—Behold I stand at the door and knock.

Acts 26. 22.—Witnessing the small and the great.

Acts 20. 20.—From house to house.

Acts 8. 29.—Join thyself to this chariot.

Prov. 11. 30.—He that is wise winneth souls.

1 Cor. 15. 58.—Abounding in work for as much as.

Bottle 436

The making of a strange contract was announced not long since in the daily papers of New York City. The parties were a WEALTHY man, so UGLY as to be almost repulsive, and a specialist, who has undertaken to make the rich man handsome, or at least, passable. If the specialist is successful he is to have fifty thousand dollars for the service.

A preliminary experiment is to be made on a baboon. If the specialist can reshape the baboon's nose, fill the hollows of his cheeks, and remove the forehead furrows and change the mouth, the rich man engages to pay twenty thousand dollars and further to submit himself to the process which, if successful, is to COST him another thirty thousand dollars.

We are not even suggesting that there is wisdom on the part of the rich man in such a contract, but we are holding that there are things of infinitely greater value, and that even this rich man might, by the grace of God, obtain a better TRANSFORMATION than from this SPECIALIST.

Bottle 437

A baker living in a village not far from Quebec bought the butter he used from a neighboring farmer.

One day he became SUSPICIOUS that the butter was not of the right weight, and for several days he weighed the butter and found that the rolls were gradually diminishing in weight, and had the farmer arrested for FRAUDULENT dealing.

At the trial the judge said to the farmer: "I presume you have scales?" "Yes, of course, your honor." "And weights, too, I presume?" "No, sir." "Then how do you manage to WEIGH the butter which you sell?"

"That's easily explained, your honor," said the farmer. "When the baker commenced buying his butter of me I thought I would get my bread of him, and it is the one-pound loaves I've been using as a WEIGHT for the butter I sell. If the weight of the butter is wrong he is to blame himself."

Bottle 438

An old California STAGE driver was dying. His eyes were closed and a friend standing by observed the man move his right foot with a quick, convulsive jerk, and he said to him: "What is the matter?" The driver replied, "I am on the down grade and I can't reach the brake."

The sensation of this stage driver is something like the sensation that will come sooner or later to the man who, in youth or younger years, does not bring his life under a goodly measure of control and habituate himself to reaching the BRAKE.

It may seem brilliant to make some of the runs down hill that some are making, but there will come a run that will be DISASTROUS when the brake, not the brake of a dream, but the real brake that controls life, cannot be found, and a WRECK the result.

Bottle 436

Eccl. 8. 1.—A man's wisdom maketh his face to shine.

Phil. 3. 21.—Fashioned like unto his glorious body.

Jude 1. 24.—Faultless before the presence of his glory.

2 Cor. 5. 9.—Ambitious to be well pleasing unto him.

Psa. 17. 15.—I shall be satisfied with thy likeness.

Prov. 27. 17.—So a man shapeth the countenance of his friend.

Bottle 437

Matt. 7. 3.—Why beholdest thou the mote?

Rom. 3. 22.—No difference for all have sinned.

2 Cor. 4. 2.—Renounced the hidden things of dishonesty.

Eccl. 12. 14.—Every work into judgment—every secret.

Prov. 11. 1.—A false balance is abomination.

Bottle 438

Rom. 1. 26.—God gave them up.

Hos. 4. 17.—Joined to idols, let him alone.

Gal. 5. 7.—Who ditched you?

Lam. 3. 27.—Good to bear the yoke in youth.

Gen. 4. 16.—Cain dwelt in the land of wandering.

Bottle 439

In 1907 the greater part of the French capital experienced a great inconvenience for two nights through the strike of the electrical workmen. The city had formerly conducted the business, but had granted a concession to a company, who deprived the employes of certain privileges which they had enjoyed under the management of the city. As a result the whole number of thirteen hundred skilled operators went on a strike.

There were no lights on the streets, the theaters were in darkness, the trains on the subways ceased to operate because of no electricity. The mansions of the president and the members of the cabinet and police headquarters were lighted only by a few old oil lamps and candles. There were no newspapers, for electric motors are installed in the printing houses.

The stores, cafes, and restaurants had to shut down at the shutting down of day. There was narrow escape from a flood, owing to the failure of the electrical pumps which had kept the water down in a tunnel in course of construction on the south side of the Seine.

So much of a sensation in Paris because the LIGHT was off for two nights, so much of inconvenience, so much of danger, and we very naturally think of the sensation, the inconvenience and the danger that would result if the shining of the Sun of Righteousness were to be withdrawn.

It may help us to appreciate the blessings that come to us through the past and the present shining of the Lord of Glory, but we dare not wish for the cancellation of his light even for one night, though that should the more persuade us of his worth.

Bottle 440

An old barn door that had been swinging on its rusty hinges for more than half a century was brought into Richmond, Indiana, a few months ago, from a farm west of the town, and after being carefully packed, was sent by express to a mansion on the banks of the Hudson, to the summer home of a New York multi-millionaire. It appears that the MILLIONAIRE formerly lived on the farm, which was owned by his parents.

He had gone out to visit the haunts of his BOYHOOD, and on the barn door he beheld his own initials deeply carved in the door. The letters he had carved himself when he was a boy.

"Some of the happiest days of my life, as a boy, were spent back of that old door," he remarked, "and I determined, if possible, to secure the door on which my own knife had cut those three letters." He was allowed to buy the door in memory of the days of YOUTH.

It is well for a man, if at the close of life, when confronted with something he has done in youth, he finds a satisfaction from his memories. There is apt to be so much that a man would gladly forget and ask God to forgive.

The marks of youth remain; happy the man who is glad to see them late in life.

Bottle 439

Exod. 30. 12.—Every man a ransom for his soul.

Psa. 119. 105.—Thy word is a lamp.

Matt. 5. 14.—Ye are the light of the world.

John 12. 19.—The world has gone after him.

Psa. 119. 130.—The entrance of thy word giveth light.

Bottle 440

Exod. 12. 14.—This day for a memorial.

Psa. 25. 7.—Remember not the sins of my youth.

Eccl. 12. 1.—Remember thy creator in thy youth.

Prov. 22. 6.—Train up a child, he will not depart.

Bottle 441

Louis Albert Banks tells of a traveler who, as he was returning from Europe, listened one beautiful Sunday evening in mid-ocean to a large group of Welshmen who sang beautifully both in Welsh and English the great old church hymns. There were more than two thousand passengers on the "Oceanic."

Just at dark they sang "Jesus, Lover of my Soul." After singing it in Welsh they repeated it in English, and just as they finished the line "SAFE into the haven GUIDE," the captain on the bridge tapped three bells; the watchman on the first lookout repeated the three taps on his larger bell, and sent out over the decks and out over the waves the cry, "All's well!"

Far up in the crow's nest, nearly a hundred feet from the deck, the WATCHMAN in the second lookout caught it up, "All's well!" A gentleman standing upon the deck remarked: "Wouldn't it be fine if every soul on this great liner could from the heart and for himself echo it yet again, "All's well!"

Bottle 442

A friend of J. Wilbur Chapman held a series of meetings in a northwestern city years ago and after some years returned to the city to greet his old friends. At the station he noticed an old man named James Stewart, who told him that his boy had gone away from HOME, promising to come back and he said: "I have met every train, WAITING for his RETURN."

Thirteen years after that time this man returned again to that northwestern city and James Stewart told him with trembling voice that the boy had not yet come. "And then I lifted up my eyes," said this evangelist, "and saw one coming down from the train. Instinctively I felt it was the son, but the old FATHER had seen, too, and HASTENING forward, he threw his arms about him and said: 'Thank God you have COME.'" This glimpse of a father's love in the northwest reminds us of the Father in the Word of God, who waited for his son's RETURN.

Bottle 443

One day three friends in Paris were taking a walk together. They remarked that they should like to have a luncheon, but unfortunately none of them had the necessary money.

Presently one of the trio bethought himself, led his friends to a music publisher, and made him an offer: "Buy from us a SONG. This gentleman wrote the text, that one set it to music, He paid them fifteen francs for the song and the friends joyfully hastened to a restaurant.

The author of the text was Alfred De Musset, the musician was Mompor, the singer Dupre, the song which was sold for fifteen francs, "The Andalusian Girl," yielded the publisher forty thousand francs—the incident reminds us of ESAU and the sale of his BIRTHRIGHT.

Bottle 441

Amos 4. 12.—Prepare to meet thy God.

Rom. 8. 17.—Heirs of God and joint-heirs with Christ.

2 Tim. 4. 6.—Ready to be offered.

1 Cor. 15. 10.—By the Grace of God I am what I am.

Bottle 442

Exod. 20. 12.—Honor thy father and thy mother.

Luke 1. 17.—The hearts of fathers unto the children.

Luke 15. 20.—His father saw him and ran.

Bottle 443

Heb. 12. 17.—He found no place of a change of mind.

Rev. 5. 9.—They sing a new song.

Bottle 444

A minister was going one Sabbath morning to his Sunday school and as he turned the corner he saw about a pump a party of little boys playing MARBLES. On seeing him they hastily picked up their marbles and ran away. One little fellow could not gather up his marbles before the minister came, and the minister placed his hand upon his shoulder and said: "Have you found all your marbles?" "No, I haven't," said the boy.

"Then I'll HELP you," said the minister. As he did so he remarked, "I liked to play marbles when I was a little boy very much, but I never played marbles on the SABBATH.

"I am going to a place where I think you would like to be. Will you come with me?" Then the boy answered: "Where do you live?" The minister answered, and the boy said: "Why, that's the minister's house."

"Yes," said the man, "I am the minister myself, and if you will come with me I think I can do you some good."

The boy said: "My hands are dirty. I can't go."

"But here is a pump," said the minister, "why not wash them?"

"I'm so little I can't wash and pump at the same time," answered the boy. "Well, if you'll wash, I'll pump," and he at once set to work and pumped until the boy had washed hands and face quite clean.

Then the boy said: "My hands are wringing wet. I don't know how to dry them." The minister pulled out a clean handkerchief and offered it to the little fellow, but he answered: "But it's clean." "Yes, but it was made to be dirtied," was the reply; and so the little fellow wiped his hands and face and accompanied the minister to the Sunday school.

Twenty years after as the minister was walking in the street of a large city a man tapped him on the shoulder and said: "You don't REMEMBER me?" "No, I do not," answered the minister. Then the stranger told of the game of marbles at the old pump stand. "Oh, I do remember," said the minister.

"Sir," said the stranger, "I was that boy. I rose in business and on seeing you today in the street I felt bound to come to you and say that it was your kindness and Christian discretion that under God made me what I am."

Bottle 445

The following parable is found in the Chinese, and speaks its own lesson: "It came to pass that a man went to market, having on his shoulder a string of seven large copper coins (Chinese coins are strung on strings and carried on the shoulder).

"Seeing a BEGGAR crying for ALMS he gave the poor creature six of his seven coins, and then the beggar, instead of being GRATEFUL, slipped up behind and stole the seventh coin."

Yes, we have an immediate conclusion as to the man who, having been given six, would steal a seventh, but we shall be less hasty, perhaps, and less insistent on penalties when we are told that he who does not keep SEPARATE the SABBATH day after God has given six is a thief against God.

Bottle 444

Dan. 12. 3.—They that turn many to righteousness.

Prov. 11. 30.—He that is wise winneth souls.

Gal. 6. 9.—In due season we shall reap.

Mark 4. 28.—First the blade, then the ear, after that.

Mark 10. 13.—They were bringing unto him.

Bottle 445

Exod. 20. 8.—Remember the sabbath day.

Heb. 10. 25.—Not forsaking the assembling of yourselves.

Isa. 58. 13.—The set apart of the Lord, honorable.

Bottle 446

Dr. Lorenz, the great Austrian SURGEON, was at a banquet in his honor. Many of the guests were drinking. The principal guest, however, pushed his wine aside untasted and someone asked him if he were a tetotaller.

"I cannot say that I am a TEMPERANCE agitator," said Dr. Lorenz, "but I am a surgeon. My SUCCESS depends upon my brain being clear, my muscles firm and my nerves steady. No one can take alcoholic liquor without BLUNTING these physical powers which must be kept on edge. As I am a surgeon I must not drink."

Bottle 447

Mr. Carnegie, in his book The Empire of Business, says:

"The first most seductive PERIL and the destroyer of most YOUNG men is the drinking of LIQUOR.

"I say to you that you are more likely to fail in your career by acquiring the habit of drinking liquor than from any or all TEMPTATIONS likely to assail you.

"You may yield to almost any other TEMPTATION and REFORM—may brace up and if not recover lost ground, at least remain in the race, and secure and maintain a respectable position. But from the insane thirst for liquor ESCAPE is almost impossible. I have known of few exceptions to the rule."

Bottle 448

One Sunday morning an absent minded old lady walked into CHURCH, took a front seat and joined vigorously in the service.

The COLLECTION basket was passed to her and putting a coin into it she looked about. Then her mind cleared and an expression of surprise overspread her face.

She got up and hurried down the aisle, overtook the man with the collection basket and whispered, "I'm in the wrong church," and taking out the coin she hurried through the door.

An incident of that sort has in it an amusing shade, but the truth remains as to a lingering prejudice in the minds of very many that does not come to the surface, as in this case, because they are more careful to hide the real atmospheres of the life.

Bottle 449

There are all sorts of ideas about SUCCESS in life about the man who is first as to the place of HONOR. This is amusingly illustrated by the expression of an old Scotchman as to the great Thomas Carlyle. A visitor to Ecclefechan in Dumfriesshire where Thomas Carlyle was born and buried, once asked a road maker if he knew the Carlyles.

"I ken them a'," was the answer, "Jock's a doctor in London; Tam's a harum-scarum sort o' fellow that writes books, but Jamie—that's his farm over there—Jamie's the man o' the family. He breeds the best swine that ever cam' to Dumfries market."

Bottle 446

Gen. 3. 23.—Forth from the garden of Eden.

Deut. 12. 30.—Enquire not after their gods.

2 Sam. 3. 33.—Died Abner as a fool dieth.

2 Kings 8. 13.—Is thy servant a dog that he should do this?

Prov. 23. 34.—Upon the top of a mast.

Bottle 447

Gen. 3. 13.—The serpent beguiled me, and I did eat.

Num. 23. 23.—Be sure your sin will find you out.

Deut. 12. 30.—Enquire not after their gods.

Judg. 2. 3.—As thorns in your sides.

Prov. 4. 23.—Keep thy heart with all diligence.

Bottle 448

Isa. 32. 20.—Blessed are ye that sow beside all waters.

Rom. 15. 28.—I will come by you into Spain.

1 Cor. 10. 17.—We, who are many, are of one loaf.

1 Cor. 3. 5.—Who is Paul and who is Apollos?

Bottle 449

Mark 6. 4.—A prophet is not without honor save in his own country.

Luke 7. 32.—We have piped unto you and ye have not danced.

Luke 19. 7.—The men who saw Jesus and Zacchæus (prejudice).

Bottle 450

Dead in the dawn of his noble YOUNG manhood,
Dead in his beauty, with life's harness on;
Dead to the work which so oft he had dreamed of;
Dead with the daylight of boyhood scarce gone;
Dead with his hand hardly yet on the lever,
Dead to ambition, to fortune, and fame;
Dead to what promised a life of great purpose;
Dead to affections too sacred to name;
Dead to the hopes which upon him were centered;
Dead to the hearts now aching instead;
Dead to the sympathy claimed by the sorrowing;
Dead to the tears which above him were shed;
Dead unto all of earth's beauty and fragrance;
Dead unto all the endearments of home.
O, God of the burdened, tenderly cherish
The hearts of thy earth-children sorrowing here.
Some griefs seem too great for human endurance,
Some woes are too deep for the solacing tear.
"O, Angel of Death with grief freighted pinions,
Why to so precious a life must you come?"

Thus crieth the woman's heart strongly within us,
Thus cometh the answer so tender and low:
"Be still, question not, for I am thy Father,
The depths of my wisdom not now canst thou know—
Far as the sun rising is from the setting
So far are my ways from those of thine own.
In all thine afflictions, I, too, am afflicted,
Thy heart feels no anguish, my heart has not known.

"Not dead, only resting, on hillside, in valley,
Are lips that are mute and forms that are still,
And lives that are purer were robbed of no beauty—
No hopes they have cherished I failed to fulfill.
The bruised heart must bleed—e'en mine own well-beloved,
Shed tears that were bitter at Lazarus's tomb.
But list to the words that may lighten the shadows
From the grave, and dispel some of darkness and gloom;

"Saved in the dawn of his noble young manhood;
Saved from the care which cometh with strife;
Saved from the failures which might have discouraged;
Saved from the by-ways and pitfalls of life;
Saved from all probable griefs of the future;
Saved from all possible temptations, too;
Saved from the skeptic's dread power of alluring;
Saved e'er the false could sully the true;
Saved from the burdens which weary the shoulders;
Saved from the wrinkles which furrow the brow;
Saved unto infinite powers of fulfillment;
Perfection complete, rest eternal from now."

Bottle 450

Heb. 13. 14.—Here have we no continuing city.

Heb. 4. 2.—Not being mixed with faith.

2 Tim. 4. 6.—I am ready to be offered.

Phil. 3. 20.—Our citizenship is in heaven.

2 Cor. 4. 18.—The things seen are temporal.

1 Cor. 15. 57.—Thanks be to God, who giveth us the victory.

1 Cor. 10. 4.—The Rock that followed them was Christ.

Rom. 8. 28.—All things work together for good to them.

John 14. 3.—Where I am there ye shall be also.

Bottle 451

In his lecture room one day the lecturing PHYSICIAN said, "Gentlemen, a physician's first duty is ACCURATE observation and rigid ATTENTION. You are neither looking at what I am doing nor hearing what I am saying. I will dismiss the class."

The next day the doctor came into the lecture room with a bottle—it contained a very dirty-looking fluid.

"Gentlemen," he said, "I hold in my hand a little bottle of jalap. Of course you are aware that as PHYSICIANS we have very many disagreeable duties. We must, for instance, TEST such messes as this that we may know accurately their taste. Observe, I first place my finger in the bottle and then in my mouth." The bottle was handed from one to another.

When the bottle came back to the doctor he chuckled and said: "Gentlemen, had you REMEMBERED my remarks at the last lecture about ACCURATE observation you would have SAVED yourselves a very DISAGREEABLE experiment. An accurate observer could not have failed to notice that I put my forefinger into the bottle and my middle finger in my mouth."

Very much of the disagreeable in life is because there is not on our part an ACCURATE looking into the word of God.

Bottle 452

NATURALISTS discover the most beautifully colored plants on the highest mountains. Exposed to and nurtured by the keenest winds, the wildest STORMS, have sprung up lichen and mosses of the most rich and attractive hue.

So on the bleak hills of ADVERSITY the Christian CHARACTER is mellowed and beautified more than in the shady quiet vale of PROSPERITY. It is in adversity that man adds qualities of grace which ADORN the life of the believer—his natural ROUGHNESS is toned down and he is able to say:

"Amidst the list of blessings infinite,
Stands this the foremost, that my heart has blessed.
For ALL I bless thee—most for the SEVERE."

Bottle 453

Dean Farrar tells us that his mother's HABIT was every morning immediately after breakfast to withdraw for an hour to her own room and spend the hour reading the BIBLE, other devotional books and in MEDITATION and PRAYER.

From that hour as from a great FOUNTAIN she drew STRENGTH and SWEETNESS which enabled her to remain unruffled by the worries and pettishness of narrow neighbors.

He says he never saw her TEMPER disturbed nor heard her speak one word of ANGER or CALUMNY or idle gossip.

Her life was strong, pure, rich and full of blessing and healing, and he says it was all due to the daily morning hour with God. Might he have said that her morning hour had much to do with the molding of the life of Dean Farrar, her son? Let every mother emphasize her own OPPORTUNITY.

Bottle 451

Mark 4. 24.—He saith unto them, take heed what ye hear.

Luke 8. 18.—Take heed therefore how ye hear.

1 Cor. 10. 12.—Let him that standeth take heed.

Heb. 12. 11.—Chastening—afterwards fruits of righteousness.

Bottle 452

Ruth 1. 20.—Call me Mara, for the Almighty hath dealt very bitterly with me.

2 Kings 2. 15.—The spirit of Elijah on Elisha.

Job 1. 9.—Doth Job fear God for naught?

Psa. 119. 67.—Before I was afflicted I went astray.

Bottle 453

Josh. 9. 14.—They asked not counsel of the Lord.

1 Kings 7. 22.—Upon the top of the pillars, lily-work.

1 Chron. 4. 9.—Jabez more honorable than his brethren (prayer).

Psa. 19. 10.—Sweeter than the droppings of the honeycomb.

Psa. 139. 17.—How precious are thy thoughts.

James 3. 16.—Where envy and strife is.

Matt. 6. 6.—And when thou hast shut the door.

Bottle 454

The story of the EDDYSTONE LIGHTHOUSES is one of singular significance. The first Eddystone lighthouse was designed and built by a man named Winstanley, who placed upon it this PRESUMPTUOUS inscription: "Blow, O, winds! Rise, O, ocean! Break forth, ye elements and TRY my works."

In a night of STORM the sea engulfed both tower and builder.

Another lighthouse was builded and was swallowed up.

Then there came an ARCHITECT named Smeaton, who built the third Eddystone LIGHTHOUSE. He built it entirely of stone, making it a part of the rock FOUNDATION, so that the lighthouse penetrates the great ledge on which it stands, as a tree penetrates the soil. When it was finished Smeaton caused these words to be chiseled on the massive tower: "Except the LORD BUILD the house they labor in VAIN that build it," and on the keystone was carved the words, "Laus Deo!" (praise God).

The third lighthouse still stands—fiercest storms have not been able to move it and ships passing never fear lest the LIGHT of the Eddystone tower shall not warn them of the rocks.

We would not say that the first lighthouse was swept away because of its presumptuous inscription, but rather because a man back of such inscription can scarcely have the HELP of God in his building.

We would not say that the last Eddystone tower stands because of the REVERENT inscriptions of its tower and keystone, but the rather that the man back of such inscriptions may be expected to have the help of God in his building.

Bottle 455

The French government has lately made a successful trial of a plan by which the Roentgen Ray is used to detect smuggled articles when in packages or on the person of the smuggler.

The plan is to have every passenger from a foreign port pass in front of the X-RAY apparatus and subject him to a thorough EXAMINATION. In this way smuggled articles can be instantly detected—without removing any of the clothing.

In the trial mentioned a hundred and sixty-seven persons were examined in forty-five minutes—jewels and merchandise were found hidden, watches were discovered sewed in the lining of one man's coat—in the hem of a woman's skirt were found rings, a tiny jeweled locket was revealed hidden in a young man's mouth underneath his tongue—under the coils of a woman's hair the X-Ray showed plainly several watch chains and a bracelet; another SMUGGLER carried several card cases flat against his feet and the clasps were shown through shoes and stockings. One who tried to DECEIVE the X-Ray by wrapping gloves in linen, then in tissue paper, was caught.

Led by Mr. Le Roux, the officials went to the post office with the machine and found there in envelopes and packages all sorts of foreign articles HIDDEN from the ordinary eye.

There is an X-RAY that looks in upon LIFE and sees all that is HIDDEN away, bringing to light every SECRET thing.

Bottle 454

Rom. 13. 7.—Honor to whom honor.

Psa. 127. 1.—Except Jehovah keep the city the watchman waketh but in vain.

Prov. 15. 33.—Before honor goeth humility.

1 Sam. 7. 12.—Hitherto hath the Lord helped us.

Bottle 455

2 Pet. 2. 15.—Balaam, who loved the wages of unrighteousness.

1 Pet. 3. 4.—The hidden man of the heart.

Gen. 16. 13.—Thou God seest me.

Num. 32. 23.—Be sure your sin will find you out.

Eccl. 12. 14.—Every work into judgment, with every secret thing.

Bottle 456

"I was visiting," says Arnot, a pastor of Edinburgh, "among my people in the Wynds and closes and went to call on Betty Gordon, an aged saint of God. I climbed up the winding stairs, having in my pocket the money for Betty's rent for a month, given me that morning. At first I knocked softly, but there was no answer; then I KNOCKED louder, and still no answer.

"The next morning I went back and after a little Betty came. 'O,' said she, 'is it you Mr. Arnot? I am so glad to see you. Come in.' There were tears in her eyes and I said: 'Betty, woman, what are you crying for?' 'O,' she said, 'Mr. Arnot, I am so AFRAID of the landlord. He came yesterday and I had not the rent and I dinna open the door for he is a hard man.'

" 'Betty, what time did he come yesterday?' 'He came between 11 and 12 o'clock. It was twenty-five minutes to 12,' she said.

" 'Well,' I said, 'It was na the landlord; it was I, and I brought you, Betty, this money to pay your rent.'

"She looked at me and said: 'O, it was you and I heard the ringing and said it was the landlord and it was my own minister. It was my ain Lord who had sent His MESSENGER, and I wouldn't let ye in.' "

How many there are who "miss the rent" or other blessings from the LORD, because they mistake the knock at the door.

Bottle 457

The late Dr. Andrew A. Bonar tells of a man who once asked him if CONSCIENCE is not a safer guide than the Holy Spirit.

He answered, taking out his watch, "Is not my watch better than the sun? Suppose," I said, "I will tell you the hour by my watch and you must always take my time. That is conscience."

"But conscience is fallen and corrupted and so the expression often heard, 'My conscience doesn't condemn it,' is very dangerous and not at all a guarantee that the action is RIGHT.

"The Holy Spirit is unfallen and uncorrupted and if absolutely relied upon will invariably guide aright. And in proportion as he is relied upon will prove a safe GUIDE."

Bottle 458

Some few months ago a dinner COSTING ten thousand dollars was given at SAVOY Hotel, London, by Mr. Kessler, a well-known New Yorker, to twenty-four American guests.

An enormous gondola was builded in one of the court yards of the hotel, in the center of which was the table. Surrounding the gondola was water on which floated real swans and ducks. Across this artificial lake a pontoon bridge had been erected by which the waiters brought the various dishes and across which a magnificent cake was borne to the guests on the back of an ELEPHANT—it was the most unique affair ever seen in London.

Whether it was the most WISE or not can be easily determined, and the incident is demonstration that some, at least, who have great abundance are not good STEWARDS of God's gifts.

Bottle 456

Rev. 3. 20.—Behold, I stand at the door and knock.

1 Pet. 5. 7.—Casting all your anxiety upon him.

Psa. 137. 2.—We hanged our harps upon the willows.

Ruth 1. 20.—Call me not Naomi, call me Mara.

Bottle 457

Prov. 14. 12.—There is a way that seemeth right unto a man.

John 16. 13.—He shall guide you into all the truth.

Acts 26. 9.—I verily thought with myself that I ought to do contrary.

Heb. 3. 13.—The deceitfulness of sin.

1 Thess. 5. 19.—Quench not the Spirit.

Acts 24. 16.—I work myself up to have a conscience void of offense.

Prov. 20. 27.—The spirit of a man is the lamp of Jehovah.

Bottle 458

1 John 2. 16.—The pride of life is not of the Father.

1 Tim. 6. 9.—They that will be rich, fall.

Eph. 4. 28.—That he may have to give to him that needeth.

Eccl. 9. 10.—Do it with thy might.

Bottle 459

A number of years ago in London a group of people were gathered in an auction shop for an advertised sale of fine old antiques and curios. The auctioneer brought out an old, blackened, dirty-looking VIOLIN. He said: "Ladies and gentlemen, here is a remarkably fine old instrument—a genuine CREMONA, made by the famous Antonius Stradivarius himself. It is very rare, and worth its weight in gold. What am I bid?"

They doubted the auctioneer's statement though he explained that the name Stradivarius was not on some of the earlier makes. Five guineas in gold were bid, but no more.

Meanwhile a man entered the shop—he was very tall and very slender, with very black hair, middle aged, wearing a velvet coat.

He walked up to the counter with a peculiar sidewise step and picked up the violin. He dusted it with his handkerchief, changed the tension of the strings, held it up to his ear lingeringly, as though hearing something; then reached for the bow, while the whispered word went through the little shop, "Paganini."

The bow touched the strings and a soft, exquisite note came out filling the shop. As he played the listeners laughed for very delight. By and by he stopped and released from the spell of the music they clamored for the violin. "Fifty guineas," "sixty," "seventy," "eighty," they bid in hot haste and it was knocked down to PAGANINI himself for a hundred guineas in gold.

And that evening Paganini held the vast audience of thousands under the spell of the music he drew from the old, dirty, blackened, DESPISED violin. It took the master's touch to reveal the rare VALUE and bring out the HIDDEN harmonies.

There is much of music and harmony hidden in almost every life, but it takes the touch of a master to bring it forth, and it is a part of the DUTY of each one of us to seek to bring forth these HIDDEN HARMONIES.

But let us not forget that it takes "The Master" to bring forth from the soul its BEST music and to PERFECT the harmonies that are HIDDEN in "the IMAGE of God."

Bottle 460

A tourist, proud of his fertile home-country, visited the upland moor of Scotland. Looking out at the expanse of heather he somewhat contemptuously asked a Scotchman, "What do you raise here?" The peasant looked the tourist straight in the face as he answered: "Our land is rather barren, and we do not raise much produce, but we build SCHOOLHOUSES and CHURCHES, and raise MEN."

The richest HARVEST garnered on the fields of time is a crop of men, and there is no such field in which to raise men as that in which the schoolhouse and the church are builded side by side. There is no encouragement in the Word of God for ILLITERACY, nor for the INTELLECTUAL apart from the moral and religious.

The history of the world thus far has proven that the wisest men and the most brilliant minds with few exceptions are those who open the Word of God and visit his SANCTUARIES.

Bottle 459

Gen. 1. 27.—In the image of God created he him.

Deut. 28. 37.—A Sheni among all nations. (The Hebrew word.)

1 Cor. 2. 14.—They are spiritually discerned.

1 Pet. 3. 4.—The hidden man of the heart.

Bottle 460

Matt. 6. 25.—Is not the life more than food?

2 Sam. 18. 29.—Is the young man safe?

Dan. 6. 10.—Prayed as he did aforetime.

John 19. 5.—Behold the man.

Heb. 6. 1.—Let us press on unto full growth.

2 Pet. 1. 5.—Add in your faith, virtue (valor).

Bottle 461

A TRADITION has come down from an early age about a monk who, one evening, was praying in his MONASTERY cell.

Long and often he had knelt there, PRAYING and waiting for some VISION of the Christ—this time as he prayed, however, he heard the bell of the Monastery summoning the POOR to come to be FED, and calling him away to the work of feeding them.

Fain would he have continued gazing on the vision that had come to him, and in prayer still have waited, but duty bade him go, and so at once he went.

Having finished his work he returned, thinking sadly of the VISION he had LOST. But lo! on reëntering his cell, the glory reappeared to him and as he adoringly gazed on it, the Saviour said: "Because thou wentest, I stayed; hadst thou stayed, I should have departed."

This tradition was scarcely an EXPERIENCE of any life of any age in the world's history, and yet there is real LIFE in the tradition. It is a true PARABLE of every life if only we should know the secrets of the life-fabric.

"Because thou wentest, I stayed; hadst thou stayed, I should have departed." This is the philosophy of God's dealings with the sons of men, for "the liberal soul shall be made fat."

It is as Goethe wrote: "The Church may wander far, but she must ever return to adjust her compass at the Cross."

The place of SACRIFICE is the place where Christ is found.

Bottle 462

After a fire has swept the prairie and burned off the tall grass, there appear, here and there, as far as the eye can see, the whitened skeletons of animals that have PERISHED.

A skull or a hoof may lie at your feet and primitive traces that have been covered are REVEALED by the scourge of flame and you read unwritten HISTORY in that which is brought to light.

An expanse of burned prairie is one of the truest TYPES of the JUDGMENT time. The skeletons of a dead past will be discovered, the secure SECRETS of years will be exposed and the first WEAVINGS of life, that so much determine its warp and woof, will be known—it will be revealed by FIRE.

Bottle 463

Looking down fathoms below the surface into the dark shafts where the miners are at work you will see a bright LIGHT.

You may guess that it is one of the miners' lamps, and yet you will question if a miner's lamp would make so clear a light; but it is not a miner's light, it is a star shining in the heavens immediately above the shaft—it is mirrored in the BLACKNESS and you see heaven's star in earthen shaft.

And so into earth's darkness shines the day-star, Jesus. And we may truthfully say that the deeper the darkness, the more heavy the providence, the brighter shines the star for the one—for every one—who will take time to look.

Bottle 461

Gen. 4. 9.—Am I my brother's keeper?

Isa. 58. 6.—Is not this the fast that I have chosen?

John 13. 15.—I have given you an example.

1 John 4. 20.—He who loveth God, love his brother.

Bottle 462

1 Cor. 3. 13.—The fire shall try every man's work.

Num. 32. 23.—Be sure your sin will find you out.

Eccl. 12. 14.—Every work into judgment, with every secret.

Isa. 28. 20.—The bed is shorter—the covering narrower.

Bottle 463

Psa. 23. 4.—Yea though I walk through the valley.

Psa. 119. 105.—Thy word is a lamp unto my feet.

2 Pet. 1. 19.—Until the day dawn and the day-star arise in our hearts.

Rev. 22. 16.—The bright and morning star.

Bottle 464

When the Miserere is played in a chapel in Rome the music begins with all the lights brightly burning. As it continues its WAILING notes, one light after another goes out, music closes with its SAD strains filling the air and in utter darkness.

This is the life history, the hidden EXPERIENCE, of the self-centered soul. One light after another will go out and the strains of what is called music will die out in the utter darkness.

The Miserere is not in keeping with a church of Jesus Christ. It is only in keeping with that which is a gateway to the regions of the lost, and the thought of Rev. A. C. Dixon is the ideal type of a really Christian life. He says: "If I were pope for a day I would change that scene in the Roman chapel. I would begin a Hallelujah chorus in the dark and as its HAPPY notes floated out I would light one jet, and as the music became sweeter I would light another, and as it grew sweeter and sweeter I would light a third and a fourth, and keep on lighting jet after jet, until the finale would come in a blaze of glorious light."

And what an appropriate substitute a "Hallelujah" chorus would be for the Miserere in the church of the conquering Christ.

Let us feel that since our lives are Christian the MISERERE is not worthy of a place in life's music, not even in life's saddest, dreariest day, and that a "Hallelujah" chorus, with jet after jet turned on from year to year, is the only music for life's chapel that shall properly honor that One who came to bring heaven and heaven's HARMONY into the world in which we live.

Bottle 465

One day the bathing place of a popular seaside resort was the center of an exciting scene. A daring swimmer who had outdistanced the rest exhausted his strength and was unable to swim back as he breasted the outgoing wave, and it seemed as if the man's life would be the forfeit for his INDISCRETION.

An experienced SAILOR saw the DANGER and plunging into the water with strong, swift strokes, he soon reached the side of the drowning man. The anxious watchers saw the man seize his rescuer who, with apparent heartlessness, thrust him off, and swam a short distance away from him.

After the people on the shore were wrought into a frenzy because of this indifference, the rescuer having waited until the man's strength was utterly spent and he was about to sink, then seized him and bore the unstruggling body to the shore.

That which they misunderstood and had been so indignant over was explained when the sailor said: "I could not SAVE him while he STRUGGLED. I had to wait until he lost consciousness and ceased struggling to save him and myself too. Then it was easy, and it was the only possible way."

It is after we have given up all hope of saving ourselves and all thought that our own strength can be used in our rescue, only then can that One who looks out into the surfs of sin with a purpose for rescue, only then can the sailor Christ bring us back to the shores of life eternal.

Bottle 464

Col. 1. 27.—Christ in you the hope of glory.

Gal. 5. 22.—The fruit of the Spirit is joy (life-refreshment).

Psa. 98. 5.—With the harp and the voice of melody.

Phil. 3. 20.—Our citizenship is in heaven.

Titus 2. 13.—Looking for the glorious appearing.

Bottle 465

1 Cor. 3. 15.—Saved, yet so as by fire.

Jonah 2. 1.—Prayed out of the fish's belly.

Psa. 19. 13.—Keep back from presumptuous sin.

Matt. 7. 14.—Few there be that find it.

Luke 18. 13.—God be merciful to me a sinner.

Bottle 466

A building was being torn down and a common laborer, who was noted for his lack of intelligence, was set to pull at a rope attached to the top of the wall.

"Do you think," a passer-by asked, "that you are going to pull that thick wall down that way?" The man continued his tugs as he replied: "It doesn't seem so to me, but I guess the boss knows what he is about." Aften an hour's pulling the wall began a vibratory response and at last fell down. It had been undermined, and the man who gave the order knew that it would be, although the man who pulled at the rope did not know.

It is not always the most INTELLIGENT who are open to the ways of OBEDIENCE and so to the way of SALVATION, we need to follow the example of this laborer who, in his unintelligent-intelligence, kept tugging at the rope.

Bottle 467

A climbing plant called Sampal is now used by the Malays as a REMEDY for the OPIUM HABIT.

The American Consul-General at Singapore reports that since the use of the remedy has spread in the Federated Malay States the importation of opium has been reduced from eighty to fifty chests per month. W. E. Harley says that he has made inquiries of many persons who have used the remedy and they all declare that they have been cured of the OPIUM habit, and mentions one man who had been a smoker of opium for twenty-eight years.

This plant remedy is a "God-send" to the poor opium fiend.

We are minded of God's MIRACULOUS REMEDY for sin. If the opium-smoking Malay has reason to rejoice in the knowledge of the sampal plant, much more should the man in sin or his friend rejoice in the offered CURE that comes in the Son of God.

Bottle 468

John B. Sleeman, who has made an extended journey through Japan, the Flowery Kingdom, states that at Kyoto he saw an AGED PILGRIM, with a great pack on his back, making his way toward the temple entrance. Mr. Sleeman stopped him and questioned him about his JOURNEYINGS. The pilgrim said he had started from the southernmost portion of Japan a year and a half before and had traveled nearly the whole length of the empire, and was now on his way home, a total distance up to the time Mr. Sleeman saw him of about four thousand miles. On his journey he had visited hundreds and possibly thousands of temples and SHRINES and had been assisted on his way by gifts of food and money. It is thus that the Oriental, without the knowledge of Christ, seeks to win his way through the gates into the better land of the life beyond.

Beyond expression it is a PITIABLE condition, even for the years of YOUTH, but when its hand still presses down upon the OLD we begin to think that we are too slow in preaching the good tidings.

Bottle 466

John 15. 14.—Ye are my friends if ye do.

1 Sam. 15. 23.—Rebellion is as the sin of witchcraft.

1 Tim. 4. 12.—Be thou an ensample (as an engraver) in faith.

Gen. 20. 11.—Surely the fear of God is not in this place.

Bottle 467

2 Cor. 9. 15.—Thanks be unto God for his unspeakable gift.

1 Cor. 6. 19.—Your body is a temple of the Holy Spirit.

Rom. 1. 16.—The power of God unto soundness.

Mark 9. 45.—If thy foot offend thee cut it off.

Psa. 65. 9.—The river of God is full of water.

Bottle 468

Rev. 22. 17.—Let him that heareth say, Come.

Mark 16. 15.—Preach to every creature.

Lev. 13. 45.—He shall cry, Unclean, unclean.

Ezek. 33. 6.—His blood at the watchman's hand.

Bottle 469

In an old coal mine at Foustwell, about twelve miles from Johnstown, Pa., on Friday afternoon, April 26, 1907, seven men were at work removing the pillars of coal from the mine.

About 2 o'clock a shot broke an opening into an abandoned mine and let a large body of water into the mine in which they were at work—they fled for their lives before the flood and ESCAPED to a higher heading, where they were imprisoned.

They were in charge of Mike Boyla, who acted as leader of the party and by his BRAVERY brought the men through their terrible experience. The only hope for them was in having the water pumped out, and that would take considerable time. Boyla at once husbanded the resources of the men. All lamps but one were put out, and thus they were able to have some light until they were RESCUED. This was a vital fact, for the black DARKNESS, together with the terrifying noises produced by the surging waters, might easily have driven them insane.

There was no food in their dinner baskets, and possible starvation added its terror to the situation. By tapping on the compressed air pipes they were able to give and receive signals, and thus inspire the RESCUERS AND CHEER themselves.

In the meantime the company was putting forth every effort to empty the mines. The largest pumps were set to work and were kept working day and night. Attempts were made on Tuesday morning to reach the men, but the water was still up in one part of the mine against the roof. Later in the day two men were able to wade and swim through and found the men, but it was not until one o'clock on Wednesday morning, after four and a half days, that they could be removed.

It belongs to the WISDOM as well as to the HUMANITY of life for us to ENTHUSIASTICALLY interest ourselves in the PHYSICAL life of friend or neighbor and to put forth STRENUOUS and long continued effort for their RESCUE.

HAPPIER would we be ourselves and HAPPIER many an unrescued life near us if there was some of the same interest and effort put forth in RESCUING them from SIN.

Bottle 470

Queen Victoria herself TAUGHT a Bible class made up of the CHILDREN of the SERVANTS in Buckingham Palace.

And we are told that in her Scottish home the queen and her people took the holy communion together, her majesty passing the cup on to the HUMBLEST who sat by her side.

No wonder that a Scottish highlander when told of these facts said, "Did she do that? Isn't she a woman a man would die for?"

There was One, some nineteen hundred years ago, who came to TEACH queens and children and servants—One who HUMBLED himself even unto the cross that he might sit at the communion table with the twelve and might "drink it new with them in the Father's kingdom," when each of us are privileged to sit with him in his heavenly home as one of that heavenly company.

Isn't he a MAN a man would die for?

Bottle 469

Rev. 14. 11.—The smoke of their torment forever and ever.

Rev. 3. 16.—Because thou art lukewarm, I will spew thee out.

Gal. 5. 22.—The fruit of the Spirit is love (life-reach).

Luke 19. 41.—When he saw the city he wailed over it.

Matt. 11. 12.—The enthusiastic take it by enthusiasm.

Jer. 17. 9.—The heart is deceitful and desperately sick.

Luke 17. 32.—Remember Lot's wife.

Bottle 470

Phil. 2. 7.—Counted it not a prize, but humbled himself.

John 4. 9.—How is it that thou askest drink of me?

Psa. 8. 4.—What is man that thou art mindful of him?

2 Kings 3. 11.—Elisha, who poured water on the hands of Elijah.

Bottle 471

There is an old Dutch picture of a little CHILD dropping a cherished TOY from its hands, and at first sight its action seems unintelligible until, at the corner of the picture, you see a white dove winging toward the EMPTIED outstretched hands.

Similarly we are prepared to forego a good deal of what may be honestly called toy-life when once we catch sight of the dove-like spiritual. And this is the right way to reach CONSECRATION and SURRENDER. Dwell on the receiving side. Keep in mind the old Hebrew word for consecration, "to FILL the hand."

Bottle 472

Henry Varley, the great English apostle of purity, says: "I remember a gentleman who took exception to an address upon the words of God concerning JEW and Gentile, that both are GUILTY before God. I remarked: "There is no DIFFERENCE."

My friend replied: "Do you mean to say there is no difference between an HONEST man and a dishonest one—between an intemperate man and a sober one?" "No," I remarked, "I did not affirm that there was no room for comparison in such cases.

"But my position is that if two men were standing here, one an intemperate and the other a sober man, I should say of the one "This is an intemperate SINNER, the other is a sober sinner." He answered: "Well, I don't like such teaching."

I replied: "Then I will make some concession. I will admit there are 'superior sinners' and you are a 'superior sinner.' I shall not soon forget," says Mr. Varley, "my friend's expression of countenance."

Bottle 473

There is in a Russian palace a famous "SALOON OF Beauty," wherein are hung over eight hundred and fifty portraits of young maidens. These pictures were painted by Count Rotari, for Catharine the II, the empress.

The artist made journeys through the fifty provinces of Russia to find models. In each of these superb portraits there is said to be a curiously expressed COMPLIMENT to the royal patron.

In each picture may be detected some delicate reference to the empress—here a feature of Catharine appears—there an attitude is reproduced—some favorite adornment or environment—some jewel, fashion, flower, style of dress, or manner of life, some peculiar characteristic of the empress—just as many silent tributes to her beauty or her taste as there are portraits.

So inventive and ingenious is the spirit of human FLATTERY when it seeks to glorify another, breaking its FLASK of praise at the FEET of earthly monarch.

How like this should be the compliment of every Christian to the Christ, as in our life-portrait we produce some act, some principle of his, giving him PREEMINENCE.

Bottle 471

Heb. 12. 2.—Every weight and sin by looking.

Phil. 3. 7.—These I counted loss for Christ.

Acts 19. 19.—Brought their books and burned them.

Luke 10. 39.—Mary who sat at the Lord's feet.

Exod. 4. 2.—What is that in thy hand?

Bottle 472

Rom. 3. 22.—There is no difference.

John 3. 7.—Ye must be born again.

Luke 18. 13.—God be merciful to me, the sinner.

Jer. 17. 9.—The heart of man is desperately sick.

Gen. 7. 1.—Come thou into the ark.

Bottle 473

Col. 1. 18.—He might have the preëminence.

2 Cor. 3. 18.—Changed into the same image.

John 13. 15.—I have given you an example.

Isa. 58. 6.—Is not this the fast that I have chosen?

Song 5. 10.—Chiefest among ten thousand.

2 Cor. 5. 9.—Ambitious to be well pleasing.

Bottle 474

A ship was once wrecked on the coast of Ireland. The captain was a careful one and the weather had not been so severe as to explain the wide distance to which the vessel had swerved from her course.

The ship went down, but so much of interest attached to the DISASTER that a diving-bell was sunk.

Among other portions of the vessel which were examined was the COMPASS, which was swung on the deck; inside the compass-box was detected a bit of steel, which proved to be the SMALL point of the blade of a pocket-knife.

It then became known that the day before the WRECK a sailor had been sent to clean the compass and had used his pocket-knife in the process, unconsciously breaking off the point of the blade.

That bit of knife blade exerted its INFLUENCE on the compass, deflecting the needle and practically WRECKING the vessel.

Even one trifling SIN, small as a broken knife point, is oftentimes the explanation of a deflected and wrecked life.

Bottle 475

The verses below were written on a hospital bed in New York City by Mrs. Annie Rhea Wilson, who gives with them this explanation: "I heard this little incident in the White-field Chapel, in London. The preacher told it as what he had himself seen and heard on a trip to Palestine."

A stranger once, in Syria, saw
 An old sheepfold without a door,
A square enclosed by rough stone wall,
 An opening, and nothing more.

He asked in wonder, "Where's the door?"
 A Syrian answered his surprise,
"The shepherd is the door himself;
 Just in that opening he lies."

No wolf, that prowling through the night,
 To find a place that he may leap
And enter to devour, can pass
 This door and shepherd of the sheep.

No lamb, in foolish restlessness
 Or terror, waking from its sleep
To wander from the fold, can pass
 This door and shepherd of the sheep.

So Jesus, by thy parable,
 Thou art the SHEPHERD and the DOOR;
Keep out our deadly ENEMY,
 Keep in thy SHEEP forevermore.

Bottle 474

Gal. 5. 7.—Ye did run well, who ditched you?

Luke 17. 32.—Remember Lot's wife.

1 Cor. 11. 28.—Let a man examine himself.

Acts 24. 16.—I work myself up to have a conscience.

Song 2. 15.—Take us the little foxes that spoil the vines.

Gen. 3. 6.—She took of the fruit and did eat, and gave.

Bottle 475

Psa. 23. 1.—Jehovah is my shepherd.

John 10. 7.—Verily, verily, I say unto you, I am the door.

Gen. 7. 16.—And God shut him in.

Bottle 476

W. B. GODBEY tells us that during two of his visits in London he went to the CROWN room in the tower of London, and there saw all the CROWNS of the British monarchs from William the Conqueror, the founder of the empire, to Queen Victoria—the CROWNS of eight centuries. There were a pyramid of glittering gold and gorgeous gems worth billions of dollars and GUARDED by a British soldiery, which was the *sine qua non* to prevent anyone capturing wealth enough to justify such an adventure.

As he walked about this gorgeous pile of gems and gold he tells us that he thought of the Crown awaiting the heroic SAINTS in glory, and congratulated himself exultantly in this soliloquy: "My Crown outshines them all."

Happy indeed is the man or woman who in the presence of Crowns and Crown diamonds turns intuitively to such soliloquy.

Bottle 477

Rev. J. Wilbur Chapman, in a sermon on the Twelve Gates, gives this thought: "I am sure there is some meaning in the fact that the GATES are all of Pearl.

"Do you know the history of Pearls? Humanly speaking, it is the history of SUFFERING. It is said that the PEARLS are formed by the intrusion of some foreign substance between the mantle of the mollusk and its shell. This is a source of irritation, of suffering and pain, and a substance is thrown around that which has intruded itself, and thus the pearl is formed."

Thus every gate is a gate of suffering, and suggests the one condition of entering. Through any gate, "if so be, we suffer with him."

Bottle 478

If you have ever visited Niagara Falls you will have noticed, here and there, sign boards with words like these: "Do not VENTURE in DANGEROUS places." These signs are supposed to be in places of danger, but you likely will have seen one such sign where no danger could be seen.

Had you asked the guard he would have told you that the place was very dangerous, and should you still insist on your view, the guard would possibly relate this story:

A very few years ago a young married couple were visiting the Falls, had taken luncheon with them, and at this point, far up from the main Falls, had concluded to eat their luncheon. Not having any water with them, the young bride went down with a bucket and stepped out on to the rock that there projects into the stream; she dipped in the bucket, when the undertow took hold of the bucket, and with it pulled her into the water—she was never seen again, and so they placed this DANGER sign.

It is the habit of the guard to WARN you that there is the more danger because there cannot be seen a ripple on the surface to suggest the possibility of danger.

So oftentimes in life, the greatest dangers are hidden.

Bottle 476

Prov. 4. 23.—Keep thy heart with all diligence.

Ezra 8. 29.—Watch ye; keep and weigh at Jerusalem.

1 Cor. 9. 25.—To obtain a corruptible crown.

Rev. 2. 10.—I will give him a crown of life.

Bottle 477

Rom. 8. 17.—If so be we suffer with him.

Mark 15. 25.—And they crucified him.

Rev. 21. 21.—And the twelve portals were twelve pearls.

John 7. 53.—And, on the one hand, they went every man unto his own house—but Jesus went unto the Mount of Olives.

Bottle 478

Josh. 2. 19.—Whosoever shall go out of the doors.

Judg. 16. 21.—He did grind in the prisonhouse.

Prov. 27. 12.—A prudent man seeth—but the simple.

Num. 35. 26.—But if the manslayer go beyond the border of his city of refuge.

Bottle 479

What will be by far the most powerful TELESCOPE ever employed to glean from the heavens their secrets is being built for the Carnegie Institution's new solar observatory upon Mount Wilson, in southern California. There the atmosphere is more transparent and serene that at any other observatory on earth.

In this great instrument the magnifying reflector will be eight and one-third feet in diameter. This concave disk will be so large that if placed on edge a half-grown boy standing on the shoulders of a tall man will be about able to touch its topmost rim. The block of glass from which this light gatherer is to be ground weighs four and one-half tons and measures thirteen inches in thickness. Four years will be required for molding, grinding, and polishing it, and the great mirror, with its several auxiliary reflectors, will be finished in 1911 or 1912, will cost $45,000, and is the gift of John D. Hooker, a philanthropist of Los Angeles.

The completed telescope will have the power to bring the moon image within fifty miles of the earth, so that an object on the moon half as long as the Capitol at Washington and one-third as high as the Washington monument will be discernable.

In other words, were our sky scrapers and other large structures duplicated on the moon, they would be perceptible.

So enormous is the light-gathering power of this great mirror that the full image of the moon would blind the observer at the eye-piece, and the sun would utterly destroy the instrument itself; hence the reflector can be used only for night observation, being turned upon portions of the moon and upon stars and nebulæ.

Throughout each day a refrigerating plant will cool the great domed observatory in which this lens and its fifty-foot tube are to be stored and will maintain them at a safe temperature, thus preventing contraction and expansion of the glass, and a consequent warping of the image or cracking of the silvered surface.

So do we bring the heavens nearer year by year as we look longer at them; and so do we bring heaven nearer year by year as we look through the great light-gathering reflector, the great Word of God, and he who sees but little this year will see more next year, and much in after years.

Bottle 480

An Irish CONVICT from his cell caught the strains of a gospel song from the lips of Sankey as he sang in an adjoining building, and unknown to himself SANKEY had won a soul.

A trooper chaplain, now living in western Canada, was PRAYING with a companion on the floor of a van during the South African War and underneath the wagon lay a soldier; he awoke and listened, and through the INFLUENCE of the words he found Christ, and so the companion and the soldier were both won by the same message, and God is giving proof in thousands of instances that he who works in this vineyard is to reckon that one may chase a thousand and two put ten thousand to flight, for it is God that giveth the increase.

Bottle 479

Gen. 1. 16.—The stars also.

Psa. 19. 1.—The heavens declare—the firmament showeth.

Eccl. 12. 14.—Every work into judgment, with every secret.

Luke 8. 17.—For nothing is hid that shall not be made manifest.

Gen. 16. 13.—Thou God seest me.

Rom. 1. 20.—By the things that do appear.

1 Cor. 13. 12.—Now we see through a glass darkly, but then.

1 Cor. 11. 28.—Let a man examine himself.

1 Tim. 4. 12.—Be thou an ensample (as an engraver).

Bottle 480

Judg. 5. 20.—The stars in their courses fought against Sisera.

2 Sam. 8. 14.—And after that David smote (victory).

Prov. 27. 17.—So a man shapeth the countenance of a friend.

Rom. 1. 16.—The power of God unto salvation.

Rom. 15. 28.—I will come by you into Spain.

Bottle 481

In the city of Newark, N. J., about the year 1892, there lived a minister in whose home was a little son, just able to crawl about the floor. This little fellow had been taught a SERMON, and he preached it repeatedly to those who came into the house. The sermon was not only startling but it was exceedingly instructive.

Had you gone to the home you would likely have been taken to the dining room by the preacher-father and there have listened to the sermon by the little PREACHER-son.

The little fellow would be put into his high chair, his feet pressed closely against the wall and his back to the audience, then the sermon began. The signal for the sermon was the word "Push" from the father, and the little fellow would shoot out from the wall, and you held your breath as you feared the little fellow would hit the floor in his fall, but the father who gave the signal was there, and neither boy nor chair reached the floor, and laughing and crowing the little fellow would be cradled in father's arms, and the sermon was finished.

Oh, man, be a boy again, and when God gives the signal do you only obey and push and it will be the part of the heavenly Father to see that you are KEPT from FALLING.

Bottle 482

At the confluence of the rivers Rhone and Arve there begins a BATTLE between mud and clearness. The RHONE is clear, while the ARVE is muddy, and this CONFLICT continues for miles, until the mud DEFEATS the crystal clearness.

Let every pure soul take WARNING from the MUDDY Rhone. Two lives cannot be ASSOCIATED except the dirt of one is found in the other; occasionally the reverse is also true.

It takes a superhuman soul to walk in the midst of SINS without being contaminated. What sort of a stream are you, a polluted and polluting one, or a pure and purifying one?

Bottle 483

A man was once asked by Dr. Torrey if he would not become a Christian. He replied: "I am an INFIDEL." "Why are you an infidel?" was the query. "Because the Bible is full of contradictions." "Well, if the Bible is full of CONTRADICTIONS, please show me one." "Well, there is one in the book of Psalms." He was handed a Bible and began looking for the Psalms in the back part of the New Testament, and Dr. Torrey had to find the Psalms for him. He fumbled with the leaves for a while, and said: "If I had my Bible here I could show it to you."

"Will you bring your Bible tonight and meet me here at the close of the meeting?" The infidel promised, but did not put in an appearance. Months afterward, in another city, one of the workers in the meeting introduced Mr. Torrey to a man as one who says the BIBLE is full of CONTRADICTIONS. Mr. Torrey looked into his eyes and said: "You are the man who LIED to me." He winced and said with downcast face, "Yes."

Bottle 481

Matt. 18. 3.—Become as little children.

Acts 2. 39.—Unto you and to your children.

Heb. 11. 1.—Faith is assurance, a conviction.

Deut. 33. 27.—Underneath are the everlasting arms.

Bottle 482

Josh. 2. 19.—Whosoever shall go out of the doors.

Luke 21. 61.—The Lord turned and looked upon Peter.

Luke 17. 32.—Remember Lot's wife.

2 Cor. 7. 1.—From filthiness of the flesh and spirit.

Col. 3. 9.—Ye have put off the old man.

James 1. 27.—Unspotted from the world.

Bottle 483

Dan. 5. 27.—Weighed in the balances and found wanting.

1 Cor. 1. 20.—Where is the joint-seeker of this world?

Rev. 22. 18.—If any man add—if any man take away.

2 Tim. 3. 13.—Evil men and seducers wax worse and worse, deceiving.

2 Tim. 3. 16.—Every scripture is inspired and is profitable.

Bottle 484

In one of the large iron works near Pittsburg many men were employed about the great blast furnaces. On a platform ninety-six feet from the ground three men were employed in charging the furnaces, and on the platform at this particular place one of the men had tacked up a motto that he had secured at some gospel meeting. It was large and printed in colors, and these were the words: "O, taste and see that the Lord is good; blessed is the man that TRUSTETH in him." The motto was used as a target to spit at by the men and soon became almost illegible. It was also the mark of many ribald and BLASPHEMOUS words.

One day the DEADLY gas that issued from the top of the furnace and has to be kept burning in order to destroy its deadly qualities, became extinguished, and two of the men nearest it inhaled the unburnt gas and perished before assistance could reach them. The third man had one match, and the chance of his being able to ignite the gas in the big escape pipe was as next to nothing. In DESPAIR he glanced about him and his eyes fell upon the much-abused text. Like a flash a VOW was formed that he would give himself to God if that match should be the means of saving his life. He lighted it, reached out and cast it into the gas pipe, and in the same moment fell unconscious beside his two comrades. A little later the elevator and the gas was found burning. Two of the men were dead, but the third lived to carry out his vow.

Does ever a BLASPHEMOUS soul face DEATH but he loses his BRAVADO and his very loins faint? How MERCIFUL is God that even one such blasphemous soul should find a second for a VOW and future days in which to perform it.

Bottle 485

Rowland Hill used to tell this story himself: "People say when I PREACH the Gospel very EARNESTLY, 'How EXCITED Mr. Hill gets!'" Said he: "I was walking through Wotton-under-Edge the other day and saw some men digging gravel. All of a sudden the earth gave way and buried two or three of the men. I ran off as fast as my old legs would carry me, and I SHOUTED, 'Help! Help! Help!' But people did not say, 'Poor old Mr. Hill is getting dreadfully EXCITED!' Oh, no, he might be as excited as he pleased when men's lives were in danger. But when a man's soul was in danger the proper thing would be to say to him, and very quietly, 'My dear friend, unless something shall interpose you shall one of these days become somewhat different from what you are now, and it will not be quite so well for you in another world as perhaps you might desire.' What a vein of INCONSISTENCY is found in almost every one of every multitude. Excited! yes, but not excited if we are saving the body and not RESCUING the soul."

Bottle 484

1 Cor. 3. 15.—Saved, yet so as by fire.

Jonah 2. 1.—Prayed out of the fish's belly.

Amos 4. 12.—Prepare to meet thy God.

Eccl. 5. 4.—Pay that which thou hast vowed.

Bottle 485

Rev. 3. 16.—Because thou art lukewarm I will spew thee out.

Rom. 12. 11.—Fervent in spirit, serving the Lord.

Matt. 11. 12.—The enthusiastic take it by enthusiasm.

Matt. 8. 12.—The weeping and gnashing of teeth.

Isa. 58. 1.—Lift up thy voice like a trumpet.

Bottle 486

Len G. Broughton, the noted Evangelist of Atlanta, Ga., and pastor of the Baptist Tabernacle, tells us of his CONVERSION, which beautifully illustrates FAITH.

He had been seeking for light from one and another, but could not see the WAY. He was a lad of eleven or twelve years, living in the mountain regions, and it was during a protracted meeting. Finally his teacher came to talk with him and he candidly told her how he was troubled. She tried to help him with words like these: "You see, Len, it is like this, I have this book and you want it—" but answers Len, "I don't want it." The teacher said, "But let us imagine you do want it." But Len would not consent to imaginings, and in answer he said: "But I don't want it! Get something I do want." The teacher thought a moment, then went and brought her beautiful leather-bound Bible, such a Bible as was not so common in those days, and Len had never seen its like; his heart beat faster at the very prospect.

Then she said: "Len, if you will take this Bible I will give it to you to be your very own." The boy put his hand on the Bible, and said: "It's mine," and almost that instant his eyes opened and he saw the way of FAITH and entered it, and his first journey was to hasten home, to tell his mother that he had taken Jesus. That night he made his public PROFESSION.

What a perfect illustration this is of FAITH.

Bottle 487

Benares or, as it is called by the Hindus, "Kasi, the Splendid," furnishes a better example of Hinduism than the HINDU prophets in America, or the idealism of its literature.

Benares is the HOLY city of the Cult. Fifteen hundred temples are counted and thousands of its priests grovel in the filth of livid grottoes, filch from the pilgrim and dispense INDULGENCES. Here is the most SACRED well in all India, filled from the Ganges and cleaned only once a year. In it the Hindu people bathe for PURIFICATION. The filth is unspeakable.

Bottle 488

In the gallery of the Vatican, at Rome, there hangs a work of art which stands foremost among others there and at the head of all the oil PAINTINGS in the world. It is the TRANSFIGURATION by Raphael, and as the artist bent his might upon it the splendid vision was produced, but as the last lines were almost done God called the painter, and they hung his picture above his bier, its colors still wet upon the canvas.

Raphael had not taken the canvas painting with him, but who shall say that on the canvas of his life there was not the counterpart of that which hung above his bier, and this he carried with him to have it retouched and perfected by the transfiguring Christ? Paint thou the transfigured Christ upon thy life, and do it by looking at the transfigured colors thou shalt paint and form on the lives of others; so save them and thyself.

Bottle 486

Heb. 4. 2.—Did not profit them, not being mixed with faith.

Heb. 11. 1.—Faith is assurance of (the attainment of) the hoped for.

2 Tim. 1. 12.—I know he is able to keep my deposit.

John 3. 16.—That whosoever believeth might have.

Bottle 487

Heb. 10. 22.—Having our bodies washed in pure water.

2 Cor. 7. 1.—Filthiness of the flesh and spirit.

Zech. 3. 4.—Take away the filthy garments from off him.

Bottle 488

Jude 1. 24.—Faultless before the presence of his glory.

Phil. 3. 21.—Fashioned like unto his glorious body.

2 Cor. 3. 18.—Changed into the same image from glory to glory.

John 3. 30.—He must increase, but I must decrease.

Mark 9. 3.—As no fuller on earth can white.

Bottle 489

There is an old legend of a saint who lived such a godly life THAT the angels came down from heaven to see the man and LEARN his SECRET. After studying him for some time they besought the Lord to give him the POWER to work miracles, the saint to CHOOSE his work. He refused the POWER to HEAL the sick, leaving that to God; the leading of WANDERERS he left to the angels; but he CHOSE to do GOOD without knowing it.

And so his SHADOW falling behind him, or on either side, brought LIFE and HEALTH to all it touched. It is the right-hand secret EFFORT that works most and greatest MIRACLES.

Bottle 490

Dwight L. Moody believed implicitly in God's POWER to answer PRAYER, and the Rev. W. J. Harsha tells of this incident. He says that one day Mr. Moody rushed into his father's study, holding a sealed envelope. "Open that!" he cried. "Open it! There is a check for $2,000 in there." "How do you know?" my father asked, taking the envelope. "Have you seen it?"

"No, I haven't seen it, but I asked the Lord for it, and I know it's there. I came all the way across Chicago that you might PROVE my FAITH in PRAYER." Rev. Mr. Harsha stood by his father's side as the envelope was opened. Sure enough, there was a $2,000 check within.

"How did you get it?" asked my father. "Well, I called on Mr. McCormick this morning and told him the needs of our mission schools on the North Side, and I said to him: 'Mr. McCormick, I want you to give me some money; we are in dreadful straits.' 'Why,' he said, 'Mr. Moody, you are striking me rather hard of late. I gave you something not long ago.'

" 'No matter, I am in great need, and I think it is your duty to help me.' 'How much do you think I ought to give?' 'One thousand dollars.' 'A thousand? Why, surely you don't mean that, after all I have given you of late.' 'Yes, I do,' I answered. 'All right, you shall have it.'

"Mr. McCormick went upstairs and then I thought, 'What a fool not to ask for two thousand,' and I fell on my knees there in the parlor and asked for two thousand. Mr. McCormick came down stairs with this sealed envelope. I thanked him and rushed over to you." Rev. Mr. Harsha tells us that his father was interested, and so one day asked Mr. McCormick, "Do you remember giving Moody a check for two thousand dollars recently?" "Yes," said Mr. McCormick, "I remember it."

"Can you recall the operation of your mind that LED you to make the check for twice the amount asked for?"

"Well," said he, "as I remember it I went up stairs to my desk and took out my check book. I wrote 'D. L. Moody' in the space prepared, and then I began to think of the NOBLE work he is doing in our city, and what a splendid fellow he is—and I concluded finally to make the check for the amount I did."

MOODY prayed—God worked—and the writer wrote the EXTRA one thousand dollars.

Bottle 489

Matt. 6. 3.—Let not thy left hand know.

Acts 5. 15.—That his shadow might overshadow some one of them.

Luke 7. 32.—We have piped unto you.

Phil. 2. 7.—Counted it not a prize.

3 John 1. 9.—Diotrephes, who loved the preëminence.

Bottle 490

Matt. 7. 7.—Ask and ye shall receive.

1 Kings 9. 7.—And, behold, the half was not told me.

1 Chron. 4. 9.—Jabez more honorable than his brethren (prayer).

Esther 5. 2.—The king held out to Esther the golden scepter.

1 Tim. 4. 12.—Be thou an ensample (as an engraver) in faith.

Bottle 491

A monument is erected in the cemetery at Atchison, Mo., and this suggestive inscription is chiseled upon it: "At the last it biteth like a serpent, and stingeth like an adder."

This unusual MONUMENT marks the grave of a once PROMINENT citizen. He was the personification of business integrity, a leader in public enterprises, the exemplar of young men of the community. By and by the APPETITE for strong drink, and this is the way it came about: First, the glad new year greetings, then the convivial cup at the camp fire and the club. Simply the old, old story—prosperity, political standing, social INFLUENCE all swept away by strong DRINK.

The man had died of drink, but the widow remembered the cursed cause of RUIN and one day by her orders this imposing MONUMENT was erected above his grave, and around it from apex to granite base the sculptor had chiseled upon the marble a SNAKE of many coils, whose forked tongue protruding and stony eyes, ever open, are a constant WARNING to all who look and read the unusual words.

Perhaps this is the only inscription of its kind in the CEMETERIES of the world, but there would be millions instead of this one if all the TRUTH were told.

Bottle 492

A merchant of Owensboro, Ky., who was one of the most active workers in the recent "local OPTION" CONTEST, arose at a meeting held just after the defeat, and said: "This morning when I went to my store I found it decorated with streamers of CREPE, and an insulting note pinned to it. Just thirty years ago today there was crêpe on my father's door, and he had gone to a DRUNKARD'S grave."

Brothers, the SALOON crowd put the crêpe on that door thirty years before, and since that time they have crêped two millions of doors with ETERNAL black.

Bottle 493

Eperies is a most picturesque Hungarian town, surrounded by beautiful gardens and FRUITFUL fields.

At the time of King Bela II it was only a WILDERNESS. The BLIND and UNHAPPY sovereign was traveling in his realm on a sultry day and his attendants SEARCHED for a shady place. The king sat under the trees, while they went to find water.

While they were absent the king began to grope about and found STRAWBERRIES. He ate and quenched his thirst.

The king afterwards ordered the wilderness cleared away, saying: "Here I will build a town that shall be called Eperies (strawberry) in REMEMBRANCE of that day."

To him who is BLIND and disheartened, lost and thirsty, and is searching for that which might SATISFY, let me point to the Christ, who is to such a one as resting as strawberries and clear water in a WEARY land—only reach about you, for he is near.

Bottle 491

Judg. 2. 3.—As thorns in your sides.

1 Sam. 3. 13.—He restrained them not.

2 Sam. 3. 33.—Died Abner as a fool dieth.

Prov. 23. 34.—Upon the top of a mast.

Bottle 492

Josh. 2. 19.—Whosoever shall go out of the doors.

Prov. 23. 2.—If thou be a man given to appetite.

Matt. 5. 25.—Agree with thy adversary quickly.

1 Cor. 8. 13.—If eating meat make my brother to offend.

1 John 4. 20.—He who loveth God, love his brother.

Bottle 493

Gen. 40. 23.—Yet did not the chief butler remember.

Exod. 12. 14.—This day for a memorial.

John 7. 37.—If any man thirst, let him come unto me and drink.

Matt. 11. 28.—Come and I will give you rest.

Gal. 5. 22.—The fruit is joy (Life-refreshment).

Bottle 494

Dom Pedro, a recent Emperor of Brazil, once gave audience to a young ENGINEER, who came to show him a new appliance for STOPPING railway ENGINES. The EMPEROR was pleased with the idea, but wished to put it to a practical TEST.

"Day after tomorrow," said he, "have your engine ready. We will have it coupled to my saloon-carriage and start."

At the appointed time all was in readiness—the Emperor entered his carriage, saying: "When going at full speed I will give the SIGNAL to stop, and then we shall see how your INVENTION works." The young inventor mounted his engine, and on they sped for several miles, as fast as they could go—there came no signal and the engineer began to think that the Emperor had fallen asleep—but SUDDENLY they came to a sharp curve around the edge of a cliff, when, to his HORROR, the engineer saw a huge boulder directly ahead of them.

He had just the presence of mind to turn the BRAKE and so stop the engine within a couple of yards of the fatal rock.

The Emperor put his head out of the window and demanded to know the cause of the sudden stop, and as the engineer pointed to the rock Dom Pedro began to laugh. "Push it to one side and go on," said he. The engineer moved the stone and was astonished to see it CRUMBLE—it was a block of starch that the Emperor had ordered placed upon the track the night before.

Would that men might get such a BRAKE as that in LIFE, and there is one such brake—but a man going at "full speed" is very apt to refuse it and dash, not against a rock of STARCH, but a rock of DEATH that will forever WRECK the life. Go slow in the track of SIN—better still go not at all, lest you fail to get the brake.

The HINDRANCES to a GOOD life are also beautifully illustrated here—go ahead, push them to one side; they are blocks of starch—CRUMBLING Jericho walls.

Bottle 495

In a speech not long before the war Abraham LINCOLN said: "This legalized LIQUOR traffic, as carried on in the SALOONS and grog shops, is the TRAGEDY of civilization. Good CITIZENSHIP demands and requires that what is RIGHT should not only be made known, but be made prevalent; that what is EVIL should not only be detected and defeated, but DESTROYED. The SALOON has proved itself to be the greatest FOE, the most BLIGHTING CURSE of our modern civilization, and this is the reason why I am a practical PROHIBITIONIST. We must not be satisfied until the public sentiment and the individual CONSCIENCE shall be instructed to look upon the saloon-keeper and the liquor seller, with all the LICENSE earth can give them, as simply and only a privileged malefactor—a CRIMINAL."

That much from the great EMANCIPATOR! Yet the liquor element are today maligning his memory by calling him a "bartender"—but when did the TRUTH ever emanate from distilleries, breweries, or saloons? "A LIAR from the beginning."

Bottle 494

Dan. 3. 27.—Nor had the smell of fire passed on them.

1 Cor. 3. 13.—The fire shall try every man's work.

2 Chron. 32. 31.—God left him to try him.

Josh. 6. 20.—And the wall of Jericho fell down in its place.

Bottle 495

2 Cor. 6. 14.—What fellowship hath righteousness with iniquity?

1 Cor. 8. 13.—If eating meat make my brother to offend.

Judg. 2. 3.—As thorns in your sides.

Prov. 27. 12.—A prudent man seeth, but the simple.

Bottle 496

It is said of LINNÆUS, the great Swedish BOTANIST, that he had placed over his doorway this MOTTO: "Live INNOCENTLY; God is present."

Linnæus began in POVERTY, but was soon lifted above want by his marked SUCCESS in his profession, and he often told his friends that he was GRATEFUL to God only for the success he had, counting his own work as nothing compared with the ASSISTANCE God had given him.

Linnæus did a great work and lived a GREAT life, but greater than either was that MOTTO: "Live INNOCENTLY; God is present."

Bottle 497

The Rev. H. B. Gage tells of a PHOTOGRAPHER who called his attention to the fact that red light falling on SCARLET cloth makes it appear WHITE as SNOW.

Says he: "We took a bright SCARLET table cover into his 'dark room,' and drew down the red glass—sure enough, I could hardly believe my eyes; the cloth was WHITE as SNOW."

The photographer, who was a Presbyterian elder, said: "I do not know as it makes my FAITH any stronger, but it is very interesting to me that even NATURE produces chemically what the Bible teaches spiritually." Red on red makes WHITE—"The BLOOD CLEANSES."

Bottle 498

A young man in a London omnibus noticed the blue ribbon total ABSTINENCE BADGE of a fellow-passenger and banteringly asked him how much he got for wearing it.

"That I cannot exactly say," replied the other, "but it costs me about 20,000 pounds a year." The wearer of the BADGE was Frederick CHARRINGTON, son of the RICH BREWER, and the rightful successor to his father. But he had been convinced of the EVIL of the ale and BEER trade and refused to continue in it at a LOSS of 20,000 pounds per year.

He lived a life of Christian philanthropy and was known throughout the kingdom as a most successful TEMPERANCE evangelist—blessing instead of CURSING his race and nation.

Bottle 499

A lesson in artistic and commercial HONESTY comes from Japan, from one whom you would be quick to call a heathen.

An English MERCHANT interviewed OKA, the great modern Japanese carver of IVORIES, and said to him: "Why do you waste your time in CARVING the under part, which is never seen? You could make MONEY far more rapidly if you were to leave that part plain." The carver's answer is worthy a Christian: "God, who gave me SKILL and taste, can see the under part. I dare not leave it uncarved."

Bottle 496

Gen. 16. 13.—Thou God seest me.

John 1. 47.—An Israelite, indeed, in whom is no guile.

James 1. 27.—Unspotted from the world.

1 Pet. 3. 4.—The hidden man of the heart. (Ornaments.)

Bottle 497

Num. 29. 11.—The sin offering of the atonement.

Isa. 1. 18.—Although your sins are as scarlet. (No interrogation.)

Mark 15. 25.—And they crucified him.

Heb. 9. 22.—Without shedding of blood is no remission.

Bottle 498

2 Sam. 24. 24.—I will not offer that which costs me nothing.

1 Kings 19. 19.—Plowman Elisha with twelve yoke before him.

Job 1. 9.—Doth Job fear God for naught?

Phil. 3. 7.—These I counted loss for Christ.

Mark 10. 30.—And in the world to come.

Bottle 499

Gen. 16. 13.—Thou God seest me.

1 Kings 7. 22.—Upon the top of a mast.

Rom. 14. 12.—Each one give account of himself.

2 Cor. 4. 2.—Renounced the hidden things of dishonesty.

2 Cor. 5. 9.—Ambitious to be well pleasing unto him.

Bottle 500

The great SOCRATES in the last years of his life spoke of one whom he called "The CHARMER"—one who was to come and make men know and tell them of life's mystery. MRS. STOWE has most beautifully set this name and thought in verse, as below:

We need some CHARMER, for our hearts are sore
With LONGINGS for the things that may not be—
Faint for the friends that shall return no more,
Dark with distrust, or wrung with agony.

What is this life? And what to us is death?
Whence came we? Whither go? And where are those
Who in a moment, stricken from our side,
Passed to that land of shadow and repose?

Are they all dust? And DUST must we become?
Or are they living in some unknown clime?
Shall we regain them in that far-off home,
And live anew beyond the shores of time?

"Oh, man divine! on thee our souls have hung;
Thou wert our TEACHER in these questions high;
But, ah! this day divides thee from our side,
And veils in dust thy kindly guiding eye."

So spake the YOUTH of Athens, weeping round,
When Socrates lay calmly down to die—
So spake that SAGE, prophetic of the hour,
When earth's fair Morning STAR should rise on high.

They found him not, those youths of soul divine—
Long SEEKING, wandering, watching on life's shore;
Reasoning, aspiring, yearning for the light,
Death came and found them doubting as before.

But years passed on, and lo! the CHARMER came;
Pure, silent, sweet as comes the silver dew;
And the world knew him not—he walked alone
Encircled only by his TRUSTING FEW.

Like the Athenian sage—rejected, scorned,
Betrayed, condemned, his day of doom drew nigh
He drew his faithful few more closely round,
And told them that his hour was come to die.

"Let not your heart be TROUBLED," then he said;
"My Father's house has mansions large and fair;
I go before you to prepare your place;
I will return and take you with me there."

And since that hour the awful foe is CHARMED,
And life and DEATH are glorified and fair;
Whither he went we know—the way we KNOW,
And with firm step press on to meet him there.

Bottle 500

Mark 15. 31.—He saved others, himself he cannot save.

Isa. 53. 5.—And with his stripes we are healed.

1 Cor. 15. 54.—Then shall come to pass—death is swallowed up.

Job 14. 14.—If a man die shall he live?

Psa. 8. 4.—What is man that thou art mindful of him?

John 14. 1.—Let not your heart be troubled.

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